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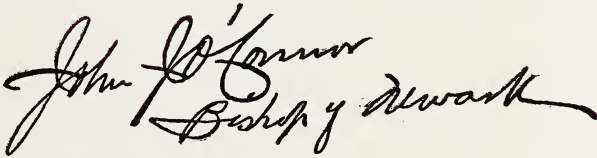
HISTORY OF ST. JOHN'S CHURCH NEWARK

*A Memorial of the Golden Jubilee of Its Consecration,
in the Eighty-second Year of the Founding of
the Parish, with a Retrospect of the
Progress of Catholicity*

By

PAUL V. FLYNN

Approved



John J. O'Connor
Bishop of Newark

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THE AUTHOR'S PREFACE

The importance of the information contained in the pages of this work may be new to many persons, and hence may atone for imperfections in style. In what belongs to history, however, there can be no claim to originality; and the author who, in obedience to the wishes of the Rev. James P. Poels, the esteemed and beloved Rector of St. John's, has undertaken the work, has not created the facts. The duty of the historian is simply to narrate and not to create events. He should not fabricate history if he could. "The end would not justify the means." He has simply collated some of the many important historical events, placed them on record and endeavored to set them forth with all the interest that attaches to an important narrative, so that his co-religionists into whose possession the History of St. John's Church falls may be inspired by the labors, the privations, the sufferings, the glories and the triumphs of our Fathers in the Faith, to renew allegiance and fealty to Holy Mother Church.

With loving hearts let us cherish the memory of our predecessors in the faith, the faithful Priests and the loyal flocks, whose heroic labors in this vineyard, whose privations and sacrifices made it possible, after God, for us to rejoice exceedingly at the progress of Catholicity not alone in this Parish but throughout the State of New Jersey during the last eighty-two years. To those Heroes of the Cross, we

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have a duty to perform. Let us be ever mindful of what they have done; let us give practical evidence of our living faith in the "Communion of Saints," and in our prayers remember the souls of the departed. This, indeed, is one of the most important lessons which the Golden Jubilee of the Consecration of St. John's Church would teach; let us take it to our hearts and carry it into practice for the rest of our lives.

The laity and Clergy of St. John's have ever stood shoulder to shoulder and heart to heart, laboring in unison for the Greater Glory of God; and the Parish was never more united than it is in our time. The Spiritual Fathers of the Parish and their faithful Assistants have ever applied their abilities with incredible zeal and ardor in the important work with which they were entrusted. They have loved to do right for righteousness sake; never have truth and justice been sacrificed by them. Hence the laity can look back with pardonable pride upon the labors, and sacrifices, and triumphs of the beloved *soggarths aroon*, who have administered the affairs of the Parish and thank God for the blessings which He has vouchsafed through them. Their strength of mind and amiable qualities, together with the charms of their affections, endeared them to the people and enabled them, in the order of Providence, to surmount difficulties and to brush aside the barriers of prejudice and intolerance. They have ever shown themselves the friends of the poor whom "ye shall always have with ye;" but, in maintaining the rights of mankind, they have neither trampled upon nor sacrificed the rights of Heaven, whose teachings they were divinely chosen to inculcate.

History is the witness of the custom in every age

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to pay homage to the man who was the first to break the chains that bound his native land, to the poet who has sung the praises of his country and made her illustrious, to the artist who has mirrored nature on canvas or copied her in marble and thereby won world-wide renown for his race; but it is not of these glories that we would now write. What signifies all the poetry, all the arts, and patriotism itself—all that is comprised in the word genius—when compared to the glories and triumphs of Christianity? And in these glories and triumphs St. John's has borne an important part. This age, more than any previous epoch, is characterized by its greater love of knowledge, its moderation, its liberality, its spirit of peace and humanity, no less than by the desire that justice and fair dealing should everywhere prevail; but these attributes of the best civilization are not modern discoveries, like the inventions of the steam engine, the amazing telegraph and the appliances of the electric power. From the birth of the Christian Religion the Catholic Church has been their most earnest champion, their most zealous promoter, defender and conservator; and for nearly a century these lessons of duty, religion and love have been inculcated in the Sanctuary of Old St. John's.

The author desires to express his appreciation of the kind friends who have aided him directly or indirectly in the preparation of this volume; and to one and all, on behalf of the Rector of St. John's and his flock, the warmest, heartfelt thanks are extended. Especially do we appreciate the more than kindness of the Rev. John J. Dunn, Diocesan Director of the Society for the Propagation of the Faith, No. 462 Madison avenue, New York,

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who so generously permitted to be copied from Archbishop Farley's *History of St. Patrick's Cathedral* the portraits of His Holiness, Pope Pius VII., His Eminence, Cardinal McCloskey, the Most Rev. Archbishops Hughes, Corrigan and Farley and the Right Rev. Bishops Concanen, Connelly and Dubois.

The excellent portrait of the Sovereign Pontiff, Pope Pius X., gloriously reigning, which the author is privileged to publish, is a copy of an original in possession of John B. Oelkers, a member of St. Mary's (German) Parish—"The First Daughter" of St. John's. Mr. Oelkers is President of the German Roman Catholic Central Verein of the United States, some one hundred of whose members were graciously accorded an audience by the Pope on May 22d, 1908, when they went on a pilgrimage to the Holy See. The Sovereign Pontiff on that occasion imparted the Papal Blessing, not only to the pilgrims but all other members of The Catholic Central Verein participated in this Apostolic favor. His Holiness also conferred signal honor upon Mr. Oelkers in recognition of his services to the Church and fealty to the Holy See.

FEAST OF THE IMMACULATE CONCEPTION
DECEMBER 8TH, 1908.

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HISTORY OF ST. JOHN'S CHURCH

CHAPTER I

Golden Jubilee of the Consecration

Sunday, May 10th, 1908, will ever be regarded as a Red Letter Day in the annals of Catholicity in the Diocese of Newark, because of the dual event—the Golden Jubilee of the Consecration of St. John's Church, in Mulberry street, Newark, and the Eighty-second year of the founding of the Parish. Then and now! What remarkable changes have taken place! How wonderful the progress made! How important the results achieved!

St. John's Church never presented a more gala appearance. From the towers and apex of the sacred edifice floated the Stars and Stripes. The Papal Colors, Irish flags and Dutch flags, had also a prominent part in the beautiful decorations. Upon the front were draped American flags. The Papal Coat of Arms was hung over the main portal of the edifice and on the left of the entrance were the figures "1826," and on the right of entrance "1908"—representing respectively the year of the organization of the Parish and that of the Golden Jubilee of the

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Consecration of the Church. The Rectory, the Convent of the Sisters of St. Joseph and the School buildings were also beautifully decorated. Many of the homes of parishioners, not only in the vicinity of the Church but throughout the Parish, were decorated with American flags. The Celebrant of the Jubilee Mass, the Officiating Priest at Vespers and the Preachers were natives of St. John's Parish and had the regenerating water of Baptism poured upon their heads at the Baptismal Font which had been designed and constructed by Father Moran. The Deacon of the Mass was also baptized at this Font.

Solemn High Mass, *coram Pontifice*, was celebrated by the Rev. Matthew J. Farley, of St. Joseph's, Jersey City; assisted by Rev. William J. Richmond, Rector of Our Lady of Good Counsel, Newark, as Deacon; Rev. Louis Kusters, of the Diocese of Seattle, Sub-Deacon, and the Very Rev. Father Ernest, O. S. B., of St. Mary's Abbey, Master of Ceremonies. Right Rev. John J. O'Connor, D. D., Bishop of Newark, occupied the Throne, and he was attended by Rev. Maurice P. O'Connor, Rector of Holy Cross, Harrison, as Arch-Priest; Rev. Joseph M. Nardiello, M. R., Rector of the Sacred Heart, Bloomfield, and Rev. Michael A. McManus, LL. D., Rector of St. Aloysius, Newark, were Deacons of Honor; and Rev. Joseph O'Connor, of the Immaculate Conception Seminary, Seton Hall, was Assistant Master of Ceremonies. In the Sanctuary were Very Rev. Dean Cody, Rector of St. James; Very Rev. Francis A. Gaffney, O. P., S. T. L., Rector of St. Antoninus; Rev. H. A. Poels, D. D., of the Catholic University, Washington, D. C.; Rev. J. W. Melody, D. D., of the Catholic University, Washington; Rev. Eugene P.

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Carroll, Rector of St. Bridget's, Newark; Rev. Joseph M. Perotti, Rector of St. Lucy's, Newark; Rev. E. A. Degnan, of St. Columba's, Newark; Rev. Father Fidelis, O. S. B.; Rev. Father Charles, C. P., and Rev. James P. Poels, the Rector of St. John's. The musical programme was rendered by the regular Choir of St. John's assisted by the Mazzi Orchestra; and the organist was Miss Katherine M. Teeling. The programme was as follows:

PRELUDE	Lauda Zion	<i>Lambilotte</i>
KYRIE, GLORIA, Credo and AGNUS DEI		<i>Capocci</i>
VENI CREATOR	Decis Monti, with violin and organ,	
sung by		<i>Mrs. E. Maloney</i>
OFFERTORY	Ave Maria—Gounod, with flute obligato,	
sung by		<i>Mrs. E. Maloney</i>
BENEDICTUS and SANCTUS		Giorza's Fifth Mass
POSTLUDE	March Militaire	<i>Schubert</i>

FATHER LUNDY'S SERMON.

The sermon was preached by Rev. James A. Lundy, of St. Patrick's, Elizabeth. He pictured the social world as it existed in the time of the Rome of Augustus—the highest period of her martial splendor: "Her standards were floating over every land and the universe in reverential awe acknowledged her its mistress. From every point of the compass luxuries and wealth were pouring in. But her greatness was not confined to material grandeur or military prowess. The intellectual refinement of Greece had come to polish the rugged vigor of the Latin mind. Every department of learning was glorified by names that even today seem immortal. The poetry of Horace and Virgil was the theme of every tongue. Plato and Aristotle, the twin giants in the world of philosophy, had brought forth their massive conceptions, that after two thousand years rank among our choicest treasures. Men then living had their youthful ears

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pampered by the sonorous majesty of Cicero's eloquence. In a word, material and intellectual greatness had attained a supremacy never before rivaled. But, besides the world of clay and mind which belongs to time, there is another and a higher, born for eternity—the world of soul and morals. Let us see how it stood there.

“Everywhere except among the Jewish people, who had God's Revelation to guide them, uncertainty and the grossest errors prevailed in regard to truths most important to man, and which form the basis of intellectual and moral life. Only one nation adored the true God; in every other part of the world men bowed down in adoration before the stars, plants, animals—and rendered homage to the gods of wood and stone they had fashioned with their own hands. Even Greece and Rome, famous for their art and literature, cultured and skilled in learning, had their idols of gold and silver and wood and stone; they worshipped even their vices, for every crime had its own god. And we know that public and private morals were in keeping with such a worship. Man, forgetting the dignity of his origin and the grandeur of his destiny, lowered himself to the level of the brute, or, in the delirium of his pride, raised himself to the rank of the gods. Morality having no foundation, men lived shameless lives in imitation of the gods themselves. Separated from the one true God, man and woman had lost the appreciation of their natural dignity, and had fallen under the despotic empire of their senses. They had made themselves after the image of the gods created by their own passions. From their brow had fallen the crown of glory which the Creator had placed there;

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blinded by the mists of passion, they had seated themselves in the dust, forgetting what they were, forgetting what they should be; they ceased to realize their true worth. And hence arose in Pagan antiquity man's universal contempt for his fellow being and himself. Men were so accustomed to the cruel and depraved morality of the day that neither philosophy nor history uttered a protest against these things that made man lower than the beasts. We need only read the history of those ages to see how awful and how utter was the moral corruption of the world; the bitterness of desolation and despair overshadowed all.

"When then Christ came unto men and founded His Church there was a new factor for the world to deal with. He was presented to the minds and hearts of men as a question they had to answer—a problem they had to solve. They had either to accept what Christ brought or refuse it; they had either to embrace Christ or reject Him—but they could not be indifferent to Him; they could not ignore His claims. His Church was built upon a foundation which the world laughed at and scorned, based upon the doctrine that God, the Infinite, Omnipotent, Eternal God, had become man and had suffered death to redeem a sinful race. And this doctrine was to be taught; this Church was to be spread throughout the world by twelve poor men, ignorant of letters and unskilled in art. Well might the foolish world mock the idea that anything great or lasting could come of such procedure! Well might the wise ones of earth shrug their shoulders and smile at the very thought of these men going forth in their ignorance and crudeness to preach a new doctrine, a new code of morality to the Pagan world; a doctrine

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so strange, a code of morals so utterly opposed to all the systems of religion then in demand. But nothing daunted, these noble souls went bravely on their mission; they knew that the Gospel they preached was the truth, they were certain God was their guide—and if God was with them who could be against them? And so, little by little, slowly and gradually, as the tiny shoot breaks forth through the earth in Springtime did the infant Church begin to show its power to the world. Soon Paganism realized that this new teaching must be reckoned with—that it could not be laughed and smiled away.”

The Right Rev. Ordinary of the Diocese, in honor of the celebration of the Golden Jubilee of the Consecration of the Church, granted an Indulgence of fifty days to all the faithful present at the Solemn High Mass, and imparted the Papal Blessing.



CHAPTER II

The Pastor's Greeting

After Divine Service, dinner was served in the rectory—the Right Rev. Bishop, the Very Reverend and Reverend Clergy being the guests of Rev. James P. Poels, Pastor of St. John's. The laity was represented by former Trustee John B. Richmond, the present Trustees, Miles F. Quinn and Edward Garrigan, the Parochial Master of Ceremonies, John J. Mooney, and the author. Rev. Maurice P. O'Connor was a splendid Toast Master. Father Poels in extending "The Pastor's Greeting to His Guests" spoke substantially as follows:

"GENTLEMEN: I consider it my very pleasant duty to thank you for your presence here to-day. This being Sunday, you have made considerable sacrifice to leave your own Parishes, in order to celebrate this event with the people of St. John's; and we appreciate your presence, therefore, all the more. This is, indeed, a Red Letter Day in the history of this Parish, the Golden Jubilee of the Consecration of our Church in the Eighty-second year of the Parish; and, if this is a proud day for the Mother Parish of the Diocese, it is, I think, a most pardonable pride. The mustard seed sown here has indeed grown to magnificent proportions, and the small acorn planted here by the pioneer Catholics of the city has become a sturdy oak—spreading its branches far and wide, not only over

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the Diocese of Newark, but over the entire State of New Jersey. We are to-day reaping the fruits of the sacrifices made in the early days by those pioneers, Priests and laity, who founded this Parish and Church—who laid its foundation deep, solid and well and cemented it with a strong unwavering faith that overcame many and great obstacles in those early days. This, then, is truly a day of joy for the Mother Parish; and indeed the entire Diocese may well share in this Jubilee, for at the present day the Mother is surrounded on all sides by her fair and beautiful Daughters, bejeweled with their magnificent educational and charitable institutions. In looking back over the history of the Catholic Church in the State of New Jersey since the formation of this Parish to the present day, we surely find many reasons for Thanksgiving. May I then ask you, Gentlemen, to raise your glass with me and drink to the future prosperity and success of the Diocese of Newark."

Right Rev. Bishop O'Connor replied for the Diocese of Newark. He congratulated the Pastor and people upon the success of the Parish, and paid a high tribute to the earnestness and zeal of Father Poels. The Jubilee of the Consecration brought joy to the parishioners of St. John's; but it also caused the hearts of their coreligionists throughout the Diocese to rejoice and feel glad.

The Venerable Dean Cody said that he and Father Moran were intimate friends; and he related many interesting reminiscences of the fourth Pastor of the Parish. He extended the warmest congratulations to Father Poels; and in this he was heartily seconded by Rev. Dr. McManus, Rev. Maurice P. O'Connor and all the other Priests.



*John J. Corrigan
Bishop of Newark*

CHAPTER III

Vesper Service

At the Solemn Vespers in the evening, the Rev. James A. Lundy officiated, assisted by the Rev. Father Francis, O. F. M., of Paterson, and the Rev. John Rutten, and Rev. Matthew J. Farley as Master of Ceremonies. Gregorian Psalms were sung alternately by the Choir and The Sacred Heart and Holy Name Society, and the Young Ladies Sodality; the *O Salutaris* and *Tantum Ergo*—Gregorian—Choir and Congregation; *Te Deum* (O Holy God); Priest March—Mendelssohn. The sermon was preached by the Rev. Bernard Moran Bogan, Rector of St. Mary's, Plainfield, his text being: "And behold I am with you until the consummation of ages."

FATHER BOGAN'S SERMON.

"All during this happy day," said Father Bogan, "your minds have been going back over many a year that stretches far in remotest memory through the life of the Parish now joyously celebrating the Fiftieth Anniversary of the Consecration of the Church. Distant friends have come to be your guests to-day, and to them you proudly point to the restoration of this historic structure whose foundation was laid eighty-one years ago. On this brilliant occasion you fittingly close with all the ceremony of religion, a day of solemn and joyous festivity. Your

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worthy Pastor has accepted in your name the congratulations of our Bishop and his fellow-Priests, and he is justly proud of the splendor seen in the restoration of dear old St. John's. How naturally the mind goes back through those golden years, recalling the trials and the triumphs of our holy religion. To our present generation, the generation of the former seems lost in the glory of the latter, for our Faith has triumphed. From fifty years back, it is but a span to the century mark of history. What is a hundred years of passing in America? A hundred years ago saw us scattered along the Coast line thirteen insignificant Colonies; a hundred years, and we assist at the formation of every known form of government in the Western Hemisphere; and across the ocean, the hand of history leads us through varied national changes, Republics following upon the heels of Empires, Kingdoms yielding to the claims of disputing dynasties, human monuments (built to defy the intrigues of men) crumbling at the touch of time. What means the memory of nineteen hundred years? It means that the line of historic search leads us through deeds of war. Why, to follow the line of historic research, deeds of war, the decimation of nations, and the scourges of ambition lead us through the vanishing centuries.

"But in it all and through it all, one Throne survives—the Throne of the Fisherman. The Church of Jesus Christ has alone come through the desolation, and the fire, and the blood-shed of persecutions, of calumny, and all the destructive powers arrayed against her. Crushed, buffeted and beaten, she walks as Queen among men, lifting the prostrate forms and rebuilding society from the wrecks that lay strewn

along the shores of time. Men, in many instances the unconscious emissaries of the evil one, have bent their energies to destroy her influence; yet perhaps the saddest page in her history records not the malevolence of her enemies but the treason of her friends. It has never been the custom of the Church to hide her shame from the scrutiny of her enemies. Christ Himself, in appointing His human representatives, bestowed no angelic qualities of immunity, but left them free to reject Him or to remain with Him loyal through their life, that merit would be the result of their allegiance. If among the legion of the faithful representatives of Christianity some have been faithless to the trust imposed upon them, it but emphasizes the claim of Divinity as the ground-plan of Christianity. For, if Governments, planned by the wisest statesmen, to stand the test of time, have yielded to the changes of custom and the varied claims of succeeding generations, the one Society that has grown with the years and has arisen from every form of persecution stronger and more valiant must indeed have the principle of Divine strength as the only hope of its preservation and ultimate perpetuity. Looking back through the centuries, the student of history following the bent of unprejudiced research sees in the Catholic Church—and in the Catholic Church alone—the evident work of God. Naturally proud of the record of Catholicity, we are prone to place our confidence for the future in the record of the past.

“And yet, dear Brethren, the more we know of our Holy Faith, the narrower becomes the road that leads to our personal eternal destiny. The Church of Christ has come, it is true, through the centuries,

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bearing in her hand sacramental strength for our weakness, restorative for the day of our failure, and the Word of God as the hope for our forgiveness. With these Divine institutions meeting us at every crisis of our pilgrimage, they are of themselves powerless to help us—for neither Pope nor Priest can save the soul that does not bend its energy to accept the proffered hand of sacramental helpfulness. What mean the mysteries of the Sacraments to the instructed Catholic but God's divine condescension in extending the value of Calvary to every time and to people of every class and clime? What means the Sacrifice of the Mass but the presence of the unbloody yet real Sacrifice of Calvary for the children of men? And yet, for its application and its worth to the individual, personal, earnest co-operation is an essential requisite. And why, dear brethren, do these sacred mysteries appeal so readily to the Catholic mind, yet cast no ray of hope within the darkened heart of him who rejects the Son of God in this continued scheme of our redemption? Our holy Faith! The Faith that hears the echo of the commission of Christ to His Apostles. The Faith that sees through nineteen centuries the upper room whence came on the first Pentecost morning, Andrew and James, and John and the other Apostles, to carry the message of the Eternal Father transmitted through His Son to all the willing children of the human race. How naturally our hearts go out in gratitude for this priceless unpurchasable gift of Faith. It is the one note that sounds clear and heavenly in all the harmony of this happy Golden Jubilee of the Consecration of St. John's.

“Fifty years, oh, what glory for the cause of truth,

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have come with them to this day of joyous culmination! Whilst our hearts go out in gratitude, we face the future in trustful dependence upon the grace of God for the happy fulfillment of our Apostolic work. Whilst you are not commissioned, as were the Apostles, to preach the Word of God on every street corner, yet by a more convincing eloquence yours it is, my dear brethren, yours the solemn duty to preach by a higher standard of moral living that Christ actuates your endeavors, still lives in this year of grace, fulfilling His words of encouragement: 'Not by your own virtue, not by the influence you may accidentally exercise among your fellows, nay, not even by your natural virtues are you to lead men to Me, but because I am with you.' This is the secret of this celebration, and this the Divine Call that sounds with no uncertain note in the conscience of every Catholic: 'By the grace of God, I am what I am.' May this heritage, transmitted to our own generation with such splendid results, be passed to our successors with a prayer of humble confidence in Him from Whom all graces flow. The long night has passed. The gloom of apprehension has faded before the rising sun of American fairness. See to it, my brethren, that you so present the cause we celebrate to-night that Christian credentials will convince the honest inquirer who will see in your lives that Christ has kept his word: 'Lo, I am with you' and none other 'until the consummation of ages.' "

CHAPTER IV

Congratulations by Bishop O'Connor

The children of the Parish who had received their First Holy Communion at the eight o'clock Mass on Sunday, May 10th, were Confirmed on Monday evening, the 11th. After administering the Sacrament of Confirmation the Right Rev. Bishop, in a few but impressive words, extended "congratulations to the people of the Parish on the Golden Jubilee of the Consecration of the Church, and to the children that it is the occasion of their receiving the Sacrament of Confirmation;" and he added: "Our Churches are not meeting houses. The Catholic idea of a Church is that it is the House of God, the dwelling place of Christ in the Blessed Sacrament. This is why we respect and reverence it and why the devout are willing to sacrifice their worldly means to decorate and beautify it. It is gratifying to see the transformation effected in old St. John's, through the zeal of Father Poels and the co-operation of his parishioners. Our duty in relation to our Churches is to love and to frequent them. The one leads to the other. The Catholic idea of a Church is a place open all day to the people going in and out to visit the Blessed Sacrament, to pray before the altar of Our Lady, to reverence the Patron Saints. We should not be content with the Sunday Mass. Love your Church



J. D. Parls
Rector of St. John's.

and try to familiarize yourselves with it and with every part and purpose of it—and especially with Him who dwells in the Tabernacle of the Altar—and thus make some returns to God for His goodness in condescending to dwell in the midst of His people.”



In Memoriam.

“Remember me, ye at least my friends, because the hand of the Lord has touched me.”

The souls of the departed Clergy and lay members of the Parish were remembered in a special manner on Monday morning, May 11th. Solemn Requiem Mass was celebrated for the repose of the souls of those faithful heroes who had fought the good fight and persevered unto the end. The celebrant was Rev. James H. Poels; with Rev. Louis Kusturs as Deacon, Rev. Joseph Perotti as Sub-Deacon, and Rev. Father Fidelis, O. S. B., Master of Ceremonies.

“It is a holy and a wholesome thought to pray for the dead that they may be loosed from their sins.”

CHAPTER V

The Art of St. John's

That the first substantial stone church erected by the Catholics in New Jersey should possess features of artistic construction comparable with the best tradition of Christian Architecture, is due to the fact that the early constructors were careful to plan walls of sufficient strength to conform with the later improvements, which were inaugurated by the Rev. Patrick Moran. The original Church was in the pointed style, but far less elaborate and chaste, than is the present beautiful facade. In architectural art, St. John's Church stands as a monument to its constructor, who will ever be remembered with gratitude by all who study the beautiful lines and chaste simplicity of the structure and the stately symmetry of St. Patrick's Pro-Cathedral.

The material of the facade of St. John's is a brown stone of enduring quality and the style of architecture is a pure type of the English Norman perpendicular, such as may be seen in the beautiful Cathedral of York in England. The facade is severely plain; ornate details are not attempted, and every line attests utility; each tower is surmounted by four graceful pinnacles; the profile of the mouldings of the piers and shafts is shaped with due regard to the eye of the spectator; the moulds of the weatherings, with their simple indication of use and

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entire absence of attempt at ornamentation, conform in every way to the chaste simplicity of the structure.

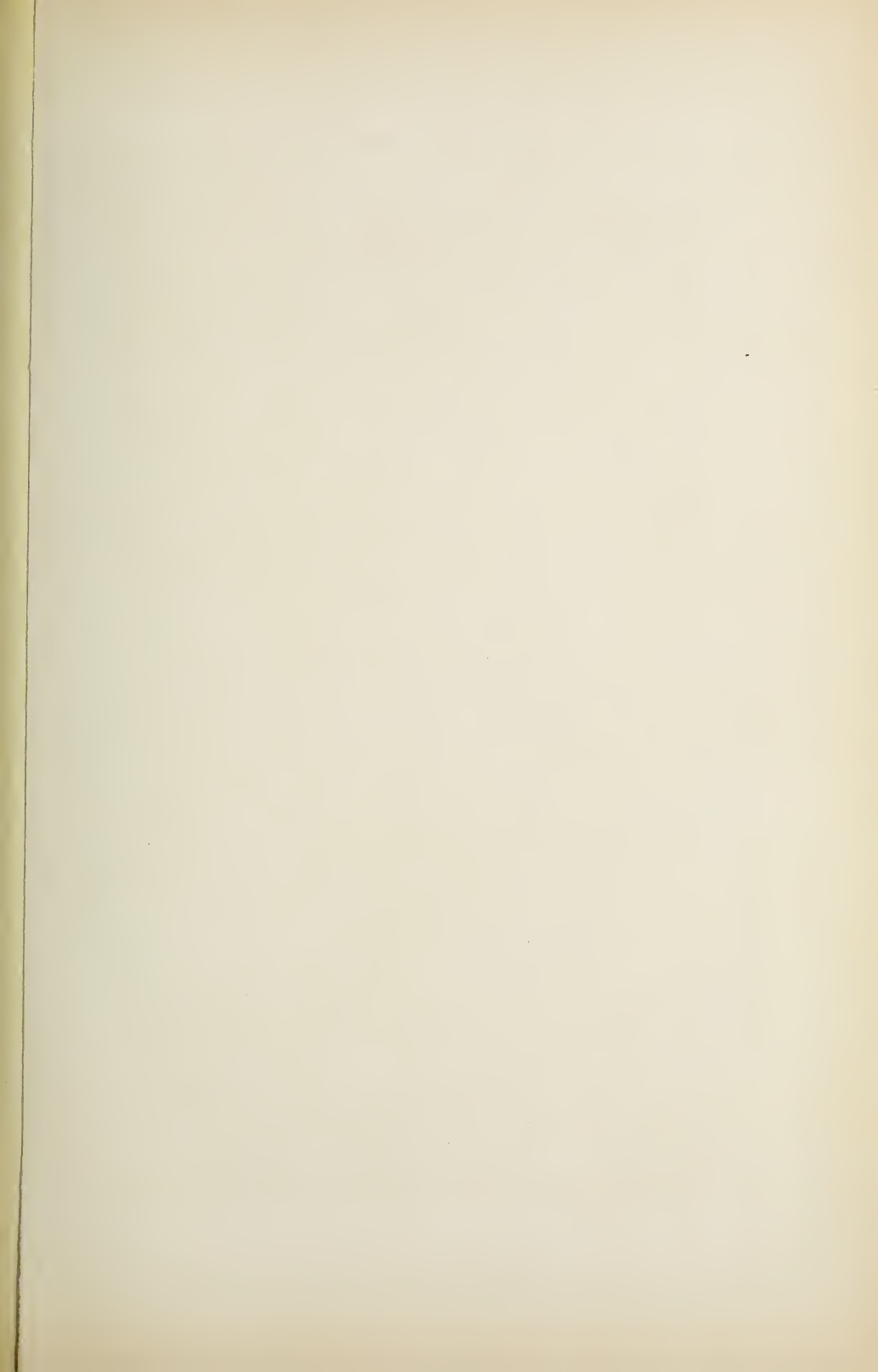
The walls are surmounted with a parapet in the Norman style, which is a somewhat unique feature to find introduced into American practice at the time this construction was planned. The soundest principles of utility in construction give rise at times to the most beautiful architectural form, and when we consider that this Church was the first substantial edifice erected by the Catholics in this State—implying by this statement the sacrifices made by the devout early worshippers to acquire their limited funds—it is a pleasure to find that St. John's still maintains its character, when even contrasted with those other and more splendid edifices which have been erected since its inception. The architect, Father Moran, knowing the limitations of modern art, did not attempt to rival the ancient structures of Europe. Familiar though he was with their wondrous detail, he still knew that only ages of faith and consecrated devotion to an ideal purpose could rear those wondrous temples which, with all our modern ingenuity, we could not only not construct, but owing to their time-defying buttresses we might have serious difficulty in destroying. That their lessons were not lost on the designer of St. John's Church and St. Patrick's Pro-Cathedral is shown in the simplicity of the one and the stately, impressive and spreading lines of the other. While St. John's facade is in the type of Norman perpendicular architecture, it possesses interiorally a type that is not Gothic but rather Classic, and the combination of these two types in a structure was due evidently to the limitations imposed upon the designer by conditions over which he had

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no control. The Gothic type of architecture, daring and impressive, depending upon lightness and height for its effects, would require more funds than the architect had at his disposal, while the Classic type, requiring massive construction, would not serve so well a Christian temple.

The architect happily united to an artistic temperament a most practical mind, and the combination of the two types formed a most pleasing interior which all who have seen St. John's Church will agree was the most proper arrangement. The rectangular interior is relieved by the beautiful Gothic windows, and the delicate curve of the ceiling removes all aspect of squareness. Three recessed Gothic arches enclose the altars, joined to one another by delicately carved and pinnaced shafts. The three arches are fringed with trefoils and the recessed main arch is filled with admirably executed carving. The painting of the "Ascension of Our Blessed Lord" is framed by this delicate and rare work of art. The carving is exquisite; it stands in high relief and the details are most delicately rendered. Leaves, intertwined with grapes, stand out in golden lustre, and in front adoring cherub heads guard the picture silently. A cluster of marbleized columns complete the frame. The figure of our Ascending Lord is modeled from Raphael's great "Transfiguration," and the Apostles have that dramatic agitation so powerfully rendered by Titian in his "Assumption."

The Main Altar is unique in its details. It might seem at first sight to be chiselled from Carrara marble, but a close inspection reveals that it is constructed throughout of rare wood. The design represents the idea of Father Moran in the facade of





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the Church, as he would have had it, had the edifice ever been extended—the two Main Towers in Norman perpendicular, and the two side towers recalling the ancient Round Towers of Ireland—all recessed and interlaced most delicately and standing as a monument to the mind that conceived the modeling and the hand that formed its lines. Beneath the Statues of the Blessed Virgin and St. Joseph are Altars of the same neat design, forming in all a conception of artistic merit that is not surpassed by any other Church in Newark. To design this construction would be well worth a life time of effort, but the little picture of Father Moran's hammer tells us that not only design but construction as well was the province of this energetic and gifted Pastor.

Above the doors leading to the Vestry there are two paintings on canvas—one the "Apparition of our Lord to Blessed Margaret Mary," and the other containing the "Story of the Rosary." It will occur to many that the "dog" with flaming torch in his mouth, has a unique relation to the subject of the Rosary picture; but in art the Order of St. Dominick for a special reason has been pictured as black and white "dogs," and the torch represents the light of faith which the Dominicans carried in their combat with heresy.

The decoration of the Church is ornate, although the coloring is so chaste and subdued that all striking effects are avoided; and the interior harmonizes in every detail. Although the rib work is imitation, the light and shade effects are handled masterly, and the whole stands out as though raised. The color scheme is French—creams and reds predominating with gold. The *Frieze* is an imitation of Thirteenth Century inlaid Mosaic. The centre pieces and corners are of

plastic construction in bronze. The walls are a red-dish buff. Medallion paintings of Saints ornament the spaces between the window arches—to the right or Gospel side the women saints whom the Church has so highly honored for their character or sanctity, and to the left those great men who have interpreted the history of religion. The positions of honor are wisely assigned to the great Patron and Patroness of the Irish race. St. Bridget in her dress as Abbess, holding her staff as a sign of her office, indicates the high position which women have always held in the Catholic Church, for in the early history of the Church many of those saintly women possessed a temporal power, exceeded only by that power exercised by a Bishop. St. Patrick, in his green robes, with his Crozier, attests his position as head of the Church in Ireland. Following these in their respective order, comes St. Rose of Lima, crowned with flowers, and contemplating the image of the Crucified Saviour. She unites the gentleness of American girlhood to the power of the great St. Augustine who fills the space opposite, holding his inspired pen. St. Catharine of Alexandria, wearing her royal crown and bearing in her hands the palm and the sword, faces the great Latin Father, St. Ambrose; St. Agnes bearing her lamb, her hair falling beautifully over her shoulders, looks upward with a reverent expression; while opposite is the great St. Anthony of Padua. St. Teresa, in her nun's habit, stands with the gentle St. Francis of Assissium; and the medallions are completed by the two great exemplars of music-worship and prayer—St. Cecelia with her organ, and King David with his harp. The medallions are treated in the modern adaptations of the Old Masters; the colors are very rich and harmonious.

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The ceiling picture represents the "Vision of St. John the Beloved." The painting is in the style of Western art; and in the centre of the ceiling are four adoring Cherubs. By far the finest of the Sanctuary statuary is that of St. John who stands with the open Gospel and the Chalice from which a serpent is seen to issue. St. Isidore relates that at Rome an attempt was made to poison St. John by pouring the poison into the Chalice. The Saint made the sign of the cross over the poisoned wine and the serpent came forth. He drank of the Sacramental Cup and administered it also to the communicants, without injurious effects either to himself or to them.

In its beautiful stained glass windows, St. John's Church is not excelled by any other Church in Newark. We have here splendid examples of what the ancient workers named "quarry work"—a pattern worked in diamond-shaped panels. The windows are in *grisaille* and color, and the figures and canopies are of most exquisite mediaeval form. A student of ancient art can study these windows to great advantage. On one of the South windows there is a glory of gold formed by cherub figures in the tracery lights, that is unique and brilliant in its execution. A series of small medallions, executed in white and brown, ornament the borders of the windows of Our Divine Saviour and His Blessed Mother. They are quite small, scarcely six inches in diameter; they are gemlike in the delicacy of their etching. They tell the history of the lives of the Blessed Virgin Mary the Mother of God, and of her Divine Son, and are interspersed with symbols of the Passion of Our Lord and the Chaplets of His Blessed Mother. Their history is unique in that the idea of their design centered in Father

Moran. He made miniature patterns of all the windows; and the execution of his ideas is in the best traditions of early stained glass work. They are of French construction—presumably from Angers—and they form a very high class work of art. In themselves they merit a special description and deserve attentive study. The Saints who are portrayed in these windows are: On the right, St. Matthew, with a beautiful predella representing his angel; St. Mark, with his lion; St. Paul, bearing his sword; St. Rose, and lastly, St. Patrick; and on the left: St. John, who has the eagle as a predella; St. Luke, with the bull; St. Peter, bearing the Keys, and the Church forming a predella to his grand conception; St. Joseph, with his doves.

The coloring of the glass is rich, and surprising effects are produced in a changing sunlight. The canopies are of splendid design and the borders diversified so that no window presents any aspect of sameness to another. When observed in the proper light, these windows exhibit the power of art, to re-picture the Mysteries of Religion and to glorify the ideals of consecrated character. The grand figures of Christ and his Virgin Mother, the devotion of the Apostles, the wisdom of the Evangelists, the purity and determination of the Saints, come to us in the colored lights, which art has taken to teach the lesson of their constancy and which the Church through her Consecrated Priesthood has ever fostered—recalling, as they have, the power of the artist to sanctify the soul of man.

Behind the Sanctuary of the Church there is a small Chapel, now used as a Vestry, in which are important relics. The Chapel has four windows of



Stained Glass Window Dedicated to Our Blessed Lord and Savior

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stained glass representing the four Evangelists. The windows are gifts of members of the Parish—that of St. Matthew having been donated by surviving relatives, “In memory of John C. and Julia A. Durning;” St. Mark’s, the gift of the “Children of Mary, 1898;” St. Luke, the gift of John J. Mooney, “In memory of John J. and Margaret Mooney;” and St. John, the gift of “Dr. John B. Richmond.”

The Altar of the Chapel deserves a particular mention; it was used as the Main Altar before the extensions to the Church were made. The Altar is of wood and most carefully constructed. At the Gospel side, front, stands a most endearing and sacred piece of workmanship which is the construction of the talented Father Moran. This is the Baptismal Font that has been used for more than seventy years. The Font is scarcely 3½ feet high; it is of simple suggestive outlines. It possesses mechanical features in the arrangements for carrying away and still preserving the Holy Water that might be used in excess in the administration of the Sacrament of Baptism. Together with its tiny white pitcher, the Baptismal Font forms a precious relic which should never be permitted to pass to ruin. It was at this Font that many received the favor of a grace that in their later days shone forth in brilliant Priestly Character or in devout and sacrificing worship for the honor and glory of God. It was at this Font that Daniel G. Durning, the first native of Newark raised to the Priesthood, was baptized. It was here also that the late Most Rev. Michael Augustine Corrigan had the regenerating waters poured upon his head; and that thousands were received into the Christian Church. These facts alone will cause the

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little work of Father Moran's handicraft to be jealously guarded by all the faithful of St. John's.

A marble tablet in the interior of the Vestry relates a donation of two thousand dollars and solicits the prayers of the faithful for the donor; but no name appears. It has been disclosed, however, that this \$2,000 was a loan in the first place from a Catholic gentleman of Philadelphia—a relative of Anslem J. Fromaget, who was one of the original congregation of St. John's Church. When this loan was tendered by Father Moran, he who had loaned it made it a donation.





Stained Glass Window Dedicated to the Immaculate Blessed Virgin Mother

CHAPTER VI

Two New Dioceses Created

The Holy Pontiff of imperishable memory, Pius VII., created the Diocese of New York on April 8th, 1808. The See of Philadelphia was created at the same time. Both were detached from the Diocese of Baltimore, which His Holiness had just erected an Archdiocese. The State of New Jersey was divided into two parts, one of which was attached to the See of New York and the other to the See of Philadelphia. The dividing line was the Delaware River running from Easton, Pa., to Trenton, New Jersey, thence by a line to Egg Harbor. The whole of Eastern New Jersey formed part of New York See, and the rest of the State was made part of Philadelphia Diocese. Both Dioceses were created Suffragan Sees of the Archdiocese of Baltimore.

The first Bishop named for the New York See was the Rev. Richard Luke Concanen, an Irish Dominican, who had spent many years at Rome where he was regarded as a profound scholar and an able administrator. The Bishop-elect was consecrated in the Eternal City by Cardinal di Pietro, April 24th, and expected to sail immediately for America, but he never took possession of his Cathedral—old St. Patrick's in Mott street, New York city. He was a British subject and was held under suspicion by France which was then at war with Great Britain.

There appearing no hope of his early departure for his See, he empowered Archbishop Carroll, of Baltimore, to appoint an Administrator, and he nominated the distinguished Jesuit, Rev. Anthony Kohlmann, Rector of St. Peter's, New York city, who continued to direct the affairs of the Diocese until 1814. Bishop Concanen was stricken with fever on June 17th, 1810, at Naples, and died the following day.

It was during the Pontificate of Pius VII., it may be permitted to digress, that Napoleon I., the greatest conqueror of modern times, attained the acme of his glory. Arrayed in the panoply of his warlike fame, he considered that his expressed request should be respected. He desired the Sovereign Pontiff to declare war against Great Britain, a pronounced Protestant nation, and close the Papal ports against British commerce. The Holy Father nobly replied that "*all Christians being his children he could have no enemies among them.*" We shall the better understand the value of this declaration when it is recalled to mind that at the time it was made almost the whole of Europe lay helpless at the conqueror's feet. The venerable Pontiff was not ignorant of the penalty he incurred by disobeying Napoleon; he suffered galling captivity. But the hour of retribution is at hand. The ancient arm of the Pontiff is put forth in his defence, and the real though unseen power that gave one of his predecessors victory of old over the proud barbarian who, arrayed in all the panoply of destructive war, already thundered at the gates of Rome, intervenes once more, and the proud and haughty Emperor, hitherto great and unconquered, who had laughed to scorn the moral weapons of the Pope, is crushed beneath the



Pope Pius VII

blow. "What means the Pope by his excommunication," he asked; "does he think it will make the arms fall from the hands of my soldiers?" The Russian Winter made reply as it tore the dread implements of war from the firm grasp of his strongest warriors, and left them a prey to the enemy he had so deeply wronged.

The second Bishop of the Diocese of New York was Right Rev. John Connolly, another Irish Dominican, and Chief Prior of St. Clement's, Rome. He was chosen by Pius VII. in September, 1814, and was consecrated on November 6th, following; but nearly a year elapsed before he took possession of his See. He arrived at New York in the ship "Sally" from Dublin, November 24th, 1815, after a stormy voyage of sixty-eight days, and on the same day took possession of his Cathedral, which had been dedicated by the Right Rev. John Cheverus, Bishop of Boston, on Ascension Day, May 4th, 1815. At that time there were only four priests in the Diocese, embracing, as has been stated, the State of New York and Eastern New Jersey. Three were Fathers of the Society of Jesus: Kohlmann, Fenwick and Malou, and the fourth was a Dominican, the Rev. Thomas Carbry. Even in 1823, there were only four priests. Father Kohlmann, while Pastor of St. Peter's, baptized John McCloskey, afterward the Cardinal-Archbishop of New York; and later in Rome, until his death, he was Father McCloskey's spiritual director. Bishop Connolly, though in his sixty-seventh year had to perform all the duties of a Parish Priest. He was most zealous in hearing confessions and attending the sick. His Mitre was a crown of thorns, made the more so by the opposition of the Trustees who refused to support

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two churches—St. Peter's and the Cathederal—withdrew the salary of the Clergy and at times threatened to withhold that of the Bishop. In those times the Trustees claimed the right to choose their own Pastors and insisted that the ecclesiastical authorities approve their selection. The Bishop died February 6th, 1825.

For nearly two years the See remained vacant, and during that time it was administered by the Very Rev. John Power, whom Right Rev. Dr. Connolly had appointed Vicar-General. He made his studies at Maynooth and was one of the first of the sons of that illustrious seat of learning to come to America. In 1819, he arrived in New York, having been invited by the Trustees of St. Peter's, of which he became Pastor in 1822. According to the history of St. Patrick's Cathedral, written by the present Archbishop of New York, Most Rev. John M. Farley, D. D., Father Power was a holy and learned priest and displayed unusual tact in dealing successfully with the Trustees, and "when the See became vacant by the death of Bishop Connolly, the Trustees of St. Peter's and St. Patrick's sent a petition to Rome, asking for the appointment of Father Power as their Bishop. The Propaganda, however, selected as the third Bishop of New York the Rev. John Dubois, who was consecrated by Archbishop Maréchal October 29th, 1826, in the Cathedral at Baltimore."

Mgr. Dubois was "obliged to fulfill at the same time the duties of a Bishop, Parish Priest and Catechist." He battled with the evils of "Trusteeism." His appointment by Pius VII. was not acceptable to a considerable number of the Catholics of New York city, who desired Very Rev. John Power, the Administrator, for Bishop, and they made plain their dis-

pleasure with the appointment of one who was a stranger to them. The Trustees refused to pay the salary of a Priest appointed Pastor of the Cathedral by the Bishop, instead of a Clergyman proposed by the Trustees. A committee called on Bishop Dubois and informed him that they could not "conscientiously vote the Bishop's salary, unless he gave them such a Clergyman as would be acceptable to them." The Bishop replied: "Well, gentlemen, you may vote the salary or not, just as it seems good to you—I do not need much—I can live in the basement or in the garret; but whether I come up from the basement or down from the garret, I will still be your Bishop." Bishop Dubois died on December 20th, 1842, and was succeeded by Bishop John Hughes, his Coadjutor, the first Bishop who was consecrated in St. Patrick's Cathedral. It was during the Right Rev. Bishop Dubois' administration that St. John's Parish, Newark, was founded. Bishop Hughes "took the bull by the horns," forever put a quietus upon the erroneous ideas at the foundation of "Trusteeism;" and the system was interred, never to be resurrected.

Archbishop Hughes was sent to Europe by the United States Government in November, 1861, to exert his great influence abroad for the interests of this Nation which was then in the throes of Civil War. Shortly after his return, he delivered his famous sermon on the war, August 17th, 1862. As reported by the *Freeman's Journal*, he said: "If I had a voice in the councils of the Nation, I would say: Let volunteers continue and a draft be made. If three hundred thousand men be not sufficient, let three hundred thousand more be called upon, so that the army in its fullness of strength shall be always on

hand for any emergency. This is not cruelty. This is mercy; this is humanity. Anything that will put an end to the dragging of human blood across the whole surface of the country." The Archbishop's remarks on conscripting called forth considerable criticism in certain quarters and alienated many of his Southern friends and admirers. His mission to Europe was highly successful; and, on his return home, he was thanked publicly by President Lincoln, and the Congress of the United States also tendered him a unanimous vote of thanks.

In the name of the Bishops who attended the first Provincial Council of New York, Archbishop Hughes addressed a Pastoral to the faithful of the Province counselling dignity and patience during the Know-Nothing persecutions. At this time "Italian Unity" (*sic*) was attracting great attention. Some American papers following the wake of a corrupt British press that boasted, as if in derision, of being "the best possible public instructors," would "out-Herod" the malicious lies of the "London Thunderer," and print foul calumnies against the Papal Government. "Yellow Journalism" was in the saddle in those times. The second Provincial Council of the Bishops was convened by Archbishop Hughes and a Pastoral issue in which the Temporal Rights of the Pontiff-Sovereign were defended. Some American newspapers accepted the doctrine laid down by the Bishops in its entirety and recommended it to their readers. Copies were sent to European rulers, except Queen Victoria and King Victor Emmanuel. The Pope had the Pastoral translated into Italian and distributed throughout Italy.



Main Altar and Altars of Blessed Virgin and St. Joseph

CHAPTER VII

Founding St. John's Parish

St. John's, while not the first erected, was the first Church in New Jersey having a resident Pastor. Its history may be said to be the history of Catholicity in this State. In 1826, Rev. Gregory B. Pardow, of New York, was sent to Newark to minister unto the Catholics. In "The Story of the Cross in Newark," as told by the late Dr. James Elliott, in a lecture delivered under the auspices of the Young Men's Catholic Association, about fifteen years ago, he says: "It is a pity no Church records are in existence of the history of the formation of St. John's Parish—the primary efforts to build a Church edifice; the names of the original subscribers; the date of the laying of the corner stone of the first edifice, *which comprised the central third of the present Church*; and the list of pewholders. All that is known now was handed down from sire to son except in the official records in the office of the Clerk of Essex County, concerning the first steps taken to organize a Parish and purchase land for a Church site." These records show that on November 25th, 1826, a Roman Catholic Society was incorporated; that "The Trustees hereinafter named recite to the election of themselves as Trustees of the Roman Catholic Society of Newark, at a meeting of the said Society held in St. John's

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Church, in the Town of Newark, on the thirteenth day of November, 1826, and notice was given of such meeting according to the statutes in such cases made and provided." As there was no Church edifice in Newark then, what the Trustees meant by "a meeting of said Society held in St. John's Church" was evidently that they regarded the carpenter shop or one of the private houses where the Holy Sacrifice of the Mass was offered as "St. John's Church" for the time being.

The first Trustees were Patrick Murphy, John Sherlock, John Kelly, Christopher Rourke, Maurice Fitzgerald, John Gillespie and Patrick Mape. Before the erection of the Church edifice, the Catholics of Newark and surrounding country used to meet for Divine Service at the Turf House, located at No. 40 Mulberry street (according to Pierson's Directory of 1836), near the Southeast corner of Durand and Mulberry streets and occupied by Charles Durning, father of the late John C. Durning, who for many years was Clerk of the Essex County Grand Jury. Mass used also to be celebrated in the home of Martin Rowan, Washington street, near Rowan's Lane, and also in the homes of Christopher O'Rourke, John Sherlock, Jean Vaché, High and *Broad streets, and Anslem J. Fromaget, High street, and other old settlers. What was number 40 Mulberry then, is now number 60, the location of the present Lutheran Evangelical Church. Before the erection of St. John's, when the number of Catholics began to increase, Mass used to be celebrated in a carpenter shop near the present location of the German Lutheran Church in Mulberry street.

One of the first acts of the Trustees was to provide a permanent place of worship. On March 2d, 1827,

* Clinton avenue was then a continuation of Broad street.

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ground was purchased from George Cross for three hundred and twenty-five dollars, on Mulberry street, the site of the present Church edifice, and the deed was recorded May 23rd, 1827. The corner stone was laid by the Very Rev. Dr. Power, of St. Peter's Church, Barclay street, New York. Work on the building was begun in 1827. When the foundation was finished, a difficulty confronts the Trustees—their funds are exhausted. They sent a committee to wait on Very Rev. Dr. John Power, to ask him to lecture in Newark for the benefit of the struggling Parish; and he, only too willing to aid the faithful, cheerfully consented. But a new difficulty arises—there was no public hall in Newark at the time. At the suggestion of Dr. Power, the Trustees called upon the Wardens and Vestrymen of Trinity Protestant Episcopal Church and requested the use of that edifice for the lecture. The request was kindly and unanimously granted, and no charge was made. The Wardens were Caleb Sayre and John Rutherford, and the Vestrymen, Frederick Babcock, Archer Gifford, Joel W. Condit, Hanford Smith, Sheldon Smith, Henry W. Kingsland, Augustus W. Van Horne, Joseph Kingsland, Daniel Stansbury and Enos Williams, most of whom held office in the year beginning Easter, 1826. Their Minutes are silent as to the action of the Board about the lecture of Dr. Power; probably things were done then as not infrequently they are done now, when the Wardens and Vestry get together informally after a service and decide a question. Besides the lecture by Dr. Power, an Oratorio was sung by the Choir of St. Peter's Church, New York. The *Sentinel of Freedom*, the precursor of the *Newark Daily Advertiser* and the *Newark Star*,

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published a communication signed "A," as follows, on the date of the entertainment:

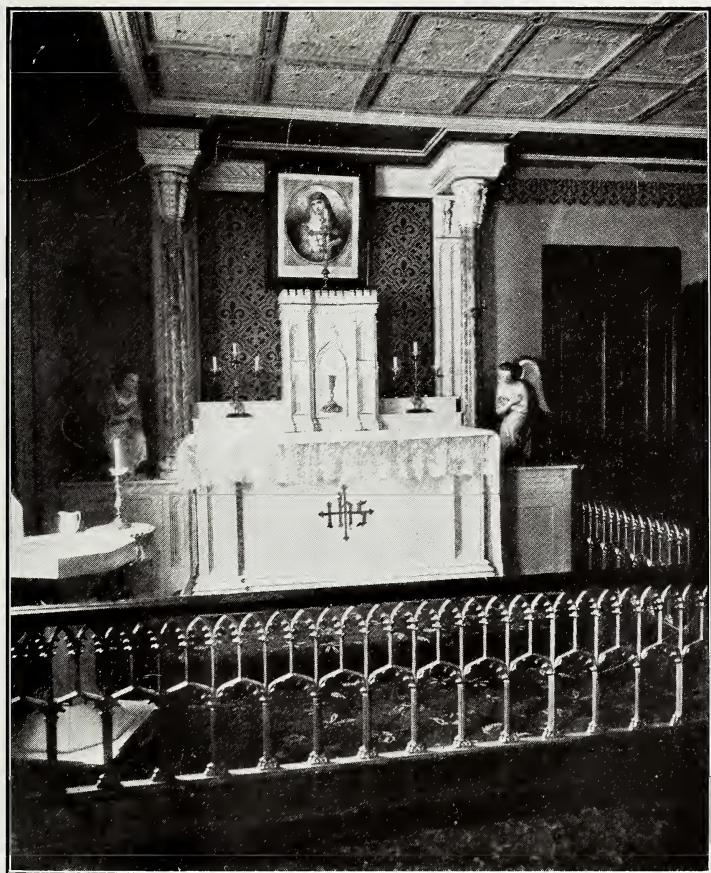
"The Catholic corporation of this Town, I perceive, are to give an Oratorio this evening at the Episcopal Church. Their efforts are truly laudable. Shall we condemn any sect or profession and deny them our patronage because they differ from us in religious opinion? I trust not. The contrary principle should be the boast of every liberal man, and such, I hope, is the case with the majority of our citizens. Nevertheless, some have already declared themselves on that account hostile. Every person must be aware that the Catholics of Newark are very numerous, and a place of worship for their assemblage on the Holy Day is absolutely necessary, for such is their tenacity to their faith and their principle of religion, that to spend the Sunday in idleness is far preferable than to attend our places of worship. It is to be hoped, then, that the reflecting and zealous Christian will lend his aid from prudential motives at least.

"The musicians and lovers of music are referred to the bill as a sufficient inducement. Such a combination of musical talent in this Town has probably never been witnessed and should not be neglected. May their endeavors be rewarded with the distinguished approbation of 'crowded house.'"

The late Jabez P. Pennington, a member of one of the most distinguished families of New Jersey, wrote, in reply to a letter of inquiry about Father Power's lecture and the Oratorio:

"James Elliott, M. D.

"Dear Sir:—I received your note requesting any information I may have relative to the use of Trinity Church edifice by the Catholics of St. John's Church



Altar in Vestry which was Main Altar in Church before the extensions of the Sacred Edifice

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in aid of that Church. It was many years ago, and I cannot call to mind any circumstances or incidents of interest, in that regard, beyond what you are probably aware of, or I would cheerfully aid you.

"The Church was used for that purpose I well recollect, for I was present and a listener to the lecture delivered by the Reverend gentleman named. I was not a Vestryman of Trinity at that date and had no knowledge of their proceedings. It had no doubt the approbation of the Vestry, but how it was brought about and who were instrumental in the arrangements made I cannot say.

"Not being a permanent member of the congregation at the time and having no particular interest in the case I gave but little thought to the subject then or since. It was I think generally regarded as an act of courtesy and good will on the part of Trinity Parish towards a Christian society of a different denomination, just organized in its *immediate vicinity*.

"Should anything occur to me that would be of service to you I will write you.

"Very truly,

"J. P. PENNINGTON.

"Newark, December 22, 1885."

On April 29th, 1828, the lecture was delivered before a large audience—the church was filled. Every seat was occupied. Three-fourths of the audience comprised Protestants, as the Catholic population then was very small and the people poor. The liberal and generous action of Old Trinity on that occasion has been and ever will be remembered by the Catholic citizens of Newark.

CHAPTER VIII

Dedication of St. John's Church

St. John's was dedicated in 1828—the Very Rev. Dr. Power officiating in the absence of Right Rev. Bishop Dubois. It was a very eventful day for the Catholics of Newark and environments. Joy filled their hearts, and in thanksgiving they raised their souls to Heaven. Their cup of joy was filled. At last they had a permanent place of worship which was their own, and in whose Tabernacle the Holy of Holies would dwell. The dimensions of the original building were fifty feet by sixty-five feet. Some writers describe St. John's "of old" as "a primitive" structure; say that "the walls were unplastered" and that "the seats were boards resting on stones;" that "the front and rear ends of the building were of rough boards, and not infrequently rain or snow was blown through the crevices on the worshippers." As the late Dr. Elliott remembered them, "the walls were very white and smooth; the seats plain but substantial and comfortable, and the interior properly arranged."

When Timothy Bestick, in the early history of St. John's Parish, came from Ireland, the Church was unfinished; and in after years he used to give very exaggerated accounts of the rough condition of the interior of the edifice: "boards resting on stones for seats;" "the snow storms, and rain, and hail, and wind, blowing in through the rough boards in front

and rear of the building;" "the swallows flying about the Church," and many other fanciful pictures. Bestick was a practical joker, and no doubt he gave some aspirant for "yellow journalism" a humorous story of some unfinished structure which had only a subjective existence—in his mind's eye. The late Dr. Elliott made a drawing from memory of the old Church as it stood before its enlargement by Father Moran and gave it to one of his sons. The drawing has been lost; but Michael Elliott says it was in no wise like the "old log cabin" which purports to represent the original Church building.

There never has been but one Catholic Church edifice erected in St. John's Parish—that which was built by Rev. Gregory Bryan Pardow, in 1827-8, and which was subsequently enlarged by Father Moran. Fifteen years ago Peter J. Leary, who was a boy when Father Moran came to Newark, got up a *souvenir* for the thirty-fifth anniversary of the Consecration of the Church. He desired to print a representation of the original edifice before the extensions and facade were added; and he got a friend to make a drawing of the "old Church" from his description. The sketch was made; and the result is that a drawing, which appears to represent an "old log cabin," has been imposed upon the credulity of the Catholics of New Jersey as a representation of "St. John's *first* Catholic Church, built by Rev. Gregory Bryan Pardow, 1828." This is the story of the origin of the "old log cabin" picture, as the author has learned it from the lips of him who had the drawing made. When Bishop Hughes visited St. John's to adjust "grievances" between the parishioners and Father Moran, who desired to enlarge the Church, he said: "*With a single exception, yours*

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was the first edifice erected in New Jersey to bear aloft the emblem of salvation, the Cross." If there was another building, anterior to the present Church, such as the "old log cabin" drawing, a cross certainly would have surmounted it; and the edifice which Father Moran desired to enlarge could not have been *"the first edifice to bear aloft the cross."* But it is preposterous to think that Bishop Hughes could be mistaken. He knew whereof he spoke—always measured his words. The exception noted by him was the first Catholic Church in Paterson, the erection of which antedated the erection of the cross on St. John's Church, Newark, by five or six years.

Men from the quarries dug the foundation, contributed the material and did most of the work. A grave yard large enough for the wants of the time was laid out in the rear and to the Southwest of the edifice. Some of the bodies were subsequently removed to St. John's Cemetery on Belleville avenue, in the rear of the present St. Michael's Church. These removals were made necessary when the extensions to the Church were built; but many of those old pioneers, predecessors of ours—our Fathers in the Faith—still rest beneath the shadow of old St. John's.

The original Church was never torn down, and its walls form part of the present edifice. Father Moran enlarged it two or three times, being his own architect, designing the facade as it now is, and making most of the interior ornaments himself. The Main Altar, as it now is, is the work of his own hands. The hammer used by him in building the Altar is in the possession of the late Dr. Elliott's family, and through the courtesy of Michael Elliott, one of the sons, the author is privileged to present a picture of it from a photo.

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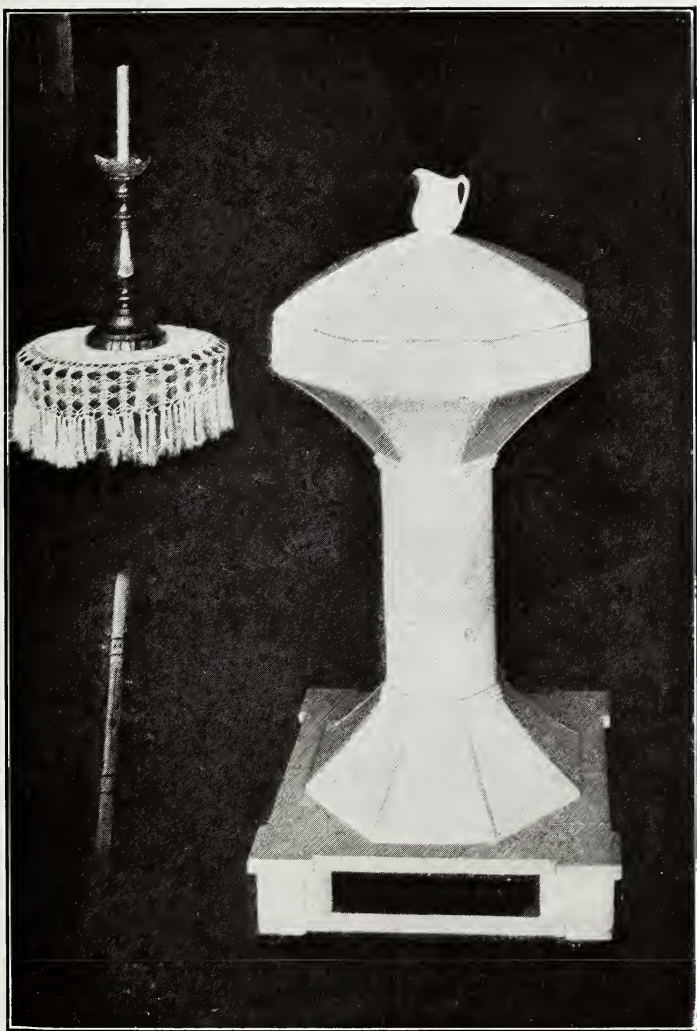
As the cost of the building exceeded the estimate by a considerable sum, it was deemed advisable to put the pews up at auction, and Daniel Elliott, a retail grocer, who settled in Belleville in 1822, and father of the late Dr. James Elliott and grandfather of the present County Physician of Essex County, bid in the front pew in the right of the middle aisle, and thereby became the first Catholic pewholder in New Jersey. By this sale a handsome sum was realized, and some of the more urgent bills of the contractors were paid. But there was still a large balance of unpaid indebtedness. During the panic of 1829, the Trustees were sued for debts incurred owing to poor management. The creditors were non-Catholics. They got judgment and the Church edifice was ordered to be sold; but in this emergency Bishop Dubois came to the rescue. Through his friend Bishop Bruté, he secured a loan from the Association of the Propagation of the Faith. All the claims against the Church were then paid.

The Rev. Gregory B. Pardow, the founder, was appointed Pastor of the Church in 1830, and was then the only resident Catholic Pastor in New Jersey. He labored faithfully with the Parish and, through his energy, zeal and tact, insured its success. He was succeeded by the Rev. Matthew Herard, October 7th, 1832; and on October 13th, 1833, the latter was succeeded by the Rev. P. Rafferty, who administered the Parish three weeks.

CHAPTER IX

Father Moran's Administration

The Rev. Patrick Moran, the fourth Pastor, was appointed November 3d, 1833. He was a man pre-eminently fitted for the post—possessing keen judgment of men and things, a refined and correct taste and a well-trained mind. Under his leadership and control, the affairs of St. John's advanced rapidly, despite the panic of 1837. The sterling qualities of their Pastor won the people's love and confidence and gained for the congregation the esteem of their non-Catholic neighbors. When the late Most Rev. James Roosevelt Bayley, D. D., Archbishop of Baltimore, was appointed first Bishop of the See of Newark, then comprising the entire State of New Jersey, one of his first acts was to select Father Moran as his Vicar-General. Though this post of honor and responsibility brought new and arduous labors upon the Pastor of St. John's, parochial work did not suffer. Father Moran organized Church societies, literary, temperance and benevolent associations, and having begun a library society, he soon had eight hundred and fifty volumes in circulation—truly a great number in those days. To St. John's belongs the proud distinction of giving birth to the first Circulating Library in Newark. The Newark Library Association, "for the



Baptismal Font built by Father Moran

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establishment of a library with all proper conveniences and appurtenances * * * with the view to advance the interests of learning generally and better educate the youth of the City of Newark in science, literature and the arts," was only created by Act of the Legislature a body corporate in 1847, and opened in 1848, thirteen years after St. John's Library had been put in operation.

FIRST LIBRARY IN NEWARK.

St. John's Circulating Library was founded in the year 1835, and in 1858 contained 1,300 volumes, including the best standard Catholic works on religion and morality that were published in the English language; and also ecclesiastical and secular history, both ancient and modern—together with many interesting and instructive miscellaneous productions of eminent writers. Among the many benefits derived from the founding of the Library, it afforded the Sunday School Teachers the means of making themselves well acquainted with the subjects which they might have to teach the children for whose instruction they had volunteered their services. Then, the Library placed "within the reach of every member of the congregation an ample source of information and religious instruction, to which many, from their circumstances in life, could not otherwise have access." And again, "it furnished not only the Catholic but the sincere inquirer after truth, of every religious denomination in those days, with a correct, authenticated statement of the real principles of the Catholic Faith—in which every point of Catholic doctrine was very fully developed and explained in the most lucid and satisfactory manner." Thus it was, in a great measure, an effective antidote

against the virulent productions of bigotry and fanaticism, which *in the shape of newly invented immoral tales*, and antiquated calumnies, revised and modernized, were too frequently forced on the community by irresponsible individuals whose chief object was to gain by the sale of their books, and who thus, regardless of evil consequences, hesitated not, under the pretext of pious zeal, to hurl the firebrand of sectarian bigotry and religious discord not only into the social but too often into the domestic circle. St. John's Circulating Library, then, was an institution well calculated to advance the cause of Truth, Religion and Morality, to increase the means of useful knowledge, to check the pernicious effects of misguided zeal and hypocritical knavery, and to promote and cherish the kind spirit of Christian charity and religious tolerance. It had certainly a strong claim on the liberal support of every well meaning Christian who desired light. "They shall know the truth, and the truth will make them free;" and the individual whose religious indifferences or apathy for self-improvement rendered him insensible to these objects, was not worthy to bear the name of Catholic.

Father Moran's soul was permeated with the spirit of the Master, and he took prompt measures for the establishment of Catholic or Parish Schools. He first secured a two-story frame building at No. 168 Plane street, near Market street, where he opened a Parochial School and arranged for the free education during the evenings of such as could not attend day schools. The first floor was used for male pupils and the second floor for females. The first Principal was John Nugent, a graduate of Maynooth College. He entered as a law student with the late John White-

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head, and after serving two years as Principal of St. John's School he resigned to practice law. He afterward became Private Secretary to United States Senator William Wright, father of Col. Edward H. Wright, one of the present Directorate of the Mutual Benefit Life Insurance Company. While in Washington, Mr. Nugent was correspondent of the *New York Herald*. Subsequently he became the editor of the *New Jersey Vindicator*. He afterward went to California where he established the *San Francisco Herald*, fought two duels and became widely known. Mr. Nugent was succeeded by Bernard Kearney. In later years Father Moran purchased ground in Mulberry street, nearly opposite the Church, and erected thereon a building for Parochial School purposes. The first teacher in the female department of the school in Plane street was Miss Love. She was succeeded by Miss Quinn, who afterward became the wife of David Ledwith, for many years Auditor of the Emigrants' Savings Bank, New York. The school was supported in part by weekly contributions of two cents for every adult person—man or woman known to be Catholics; and, for the purpose of making these collections, the entire Town was divided into districts. While collectors went the rounds of their respective districts and made collections weekly, they only made returns to the Pastor once a month. The late Dr. James Elliott was appointed one of the collectors and served with remarkable zeal and fidelity. These collectors were nicknamed "Father Moran's Beggarmen," by our separated brethren. Father Moran's chief source of pleasure and pride was in his Sunday School, which he raised to a high degree of excellence. Bernard Kearney was President of the Sunday School

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Society. Connected with this Sunday School was a Teachers' Association which was a model of its kind. The President of that Association was John J. Mooney, the father of the present John J. Mooney; and when he died—the result of an accident—led by Father Moran, several hundred children followed his remains to St. John's Cemetery, where the interment was made.

During Father Moran's Pastorate he was called away for a year or more to be President of an educational institution in New York State. In his absence, Father Farrell, a zealous and eloquent Priest, administered the Parish. Returning to Newark Father Moran resumed charge. The Church was then too small to accommodate the many immigrants daily arriving in Newark and Belleville. In 1838, he resolved to enlarge the edifice by extending the rear. This was opposed by persons who had relatives buried in St. John's graveyard, because the improvement would encroach upon ground devoted to burial purposes. Bishop Hughes was called to settle the matter, and the improvement was made. Soon after ground for St. John's Cemetery on Belleville avenue was purchased.

Typhus fever followed in the wake of the famine in Ireland in 1846, and Asiatic cholera followed in the wake of the fever and raged throughout the land. Thousands upon thousands were stricken down, and thousands of others, who could, emigrated to America. From 1846 to 1849, it is estimated that more than one million of her people left Ireland. The exodus from Ireland added to the Catholic population of Newark, and more church room is necessary. In 1846 Father Moran resolved upon another enlarge-



The Jeweler's Hammer used by Father Moran when he constructed the Altars

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ment of the Church. This was vigorously opposed by many of the oldest members of the Parish, who desired to build a larger Church. A meeting was called to oppose any more alterations of St. John's and to start a subscription for a new edifice. It was held in the Church after Vespers. A chairman and secretary were appointed; they were engaged writing down names of subscribers and amounts of subscriptions to the new fund, when Father Moran appeared on the Altar steps, denounced the gathering as illegal and demanded an immediate adjournment. The Church was vacated at once and the meeting adjourned to the Parochial School rooms at No. 168 Plane street. A committee of twenty-one was named and directed to wait upon Bishop Hughes and state grievances. On the following Sunday, the Bishop was at St. John's. At the close of the first Gospel he ascended the Altar steps, read the Gospel for the day and preached. The sermon concluded, the Bishop came directly to the question of a new Church edifice and the enlarging of the old. He said: "You have, my dear brethren, a model Pastor. Appealing from him to me in this parochial matter, is like appealing from me to myself. Your Pastor has ever manifested a zeal for religion and the best interests of his Parish that has met my entire approbation. With regard to the contemplated improvement of your Church I cannot understand why you should not cheerfully co-operate with your Pastor. Financially considered it will not be a very serious undertaking, and your Pastor's plan will beautify very much the appearance of your Church. *With a single exception, yours was the first edifice erected in New Jersey to bear aloft the emblem of salvation, the Cross.* For the honor of religion it

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should not be permitted to fall into ruinous decay. You owe a debt to the Faith and the service and the memory of those who erected it amidst trials and difficulties—many of whom have passed to their reward. Your Pastor has in view a site for a new Church. He will soon secure the property. It would be premature at this time to publicly locate the ground, but the position will be central and meets my entire approbation. As soon as the ground has been secured, a new edifice will be at once begun. The name selected is St. Patrick's. I am informed that a large amount of money has been subscribed for a new Church. The amounts, when paid, are to be used only according to the intention of the zealous and generous subscribers and for no other purpose. I sincerely hope you will all unite with your devoted Pastor and aid him in his laudable effort to improve the time honored structure that must ever be dear to all the people of St. John's. It is your old friend. In it many of your children were baptized and again confirmed. Let your love for old acquaintance sake remain warm and true toward the old stone Church that it may long stand as a landmark for your children to behold with pride." Notwithstanding this appeal, most of those who were urgent for the new Church never gave even a penny toward the improvement of the old. Without their aid, however, the front was added to the Church, the Towers erected, a Chime of Bells and an Organ put in; and when the work was finished the exterior of the edifice presented the appearance it does today.

CONSECRATION OF ST. JOHN'S.

As the result of Father Moran's unceasing labor and unflinching energy, St. John's Church was con-

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secrated by the Right Reverend James Roosevelt Bayley, D. D., in May, 1858; it is the first Consecrated Church, not only in the Diocese of Newark, but in New Jersey. In his Pastorate of thirty-four years at St. John's, Father Moran toiled incessantly with his people, endearing himself to them, showing himself always their faithful counsellor and guide. Of a bright and cheerful disposition he imparted the glow of his kindly nature to all with whom he came in contact. His delight was to be with the children of the Parish, whose little hearts were filled with love for their Father in God. At last, after his long years of true and faithful service, after a life of constant, persevering devotion to duty, his life's race is run. Leaving to his devoted flock the priceless inheritance of the example of a holy life and the memory of a gentle, loving soul, he breathed his last and committed his spirit to God, July 25th, 1866. At his bedside were the Rev. George H. Doane, then Rector of St. Patrick's Pro-Cathedral, Rev. Bernard J. McQuaid, President of Seton Hall, Rev. James Moran, Assistant Priest at St. John's, and three Sisters of Charity.



CHAPTER X

The Chimes of St. John's

The bells comprising the Chimes are nine in number. They were cast by the "Meneely Bell Foundry, West Troy, New York," and placed in position in 1859. There is no parochial record of the names given to them. The largest bell and the one next in size bear the inscription respectively of

"RIGHT REV. J. R. BAYLEY,
FIRST BISHOP"

and

"VERY REV. PATRICK MORAN, V. G.,
Pastor."

All the other bells are inscribed "St. John's Church, Newark, N. J." The Chimes were blessed by Bishop Bayley. When they were received from the foundry, one of the parishioners, Edward Scott, asked: "What are you going to do with them; you have nobody to ring the Chimes?" "Never mind that, Edward," said Father Moran; "I have a young man in the Parish who can manage that." When he ordered the Chimes Father Moran, anticipating the contingency, contrived an arrangement for a tiny set of nine bells, and got John Savage, who afterwards became a famous vocalist, to practice upon them; and when the Church Chimes were placed in position in the tower, young Savage proved to be quite an adept bell ringer. St. John's Chimes were the first erected in Newark. They



Rev. Maurice P. O'Connor
Arch-Priest at the Jubilee Mass

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were a novelty and an inspiration to the people who regarded them as "one of the wonders of the age." Hundreds of citizens would congregate day after day on the street to listen to the Chimes which were a topic on every tongue, and the praises of which were sung in the public prints. When the Union Volunteers who enlisted in Newark for the Civil War marched past the Church down Mulberry street, St. John's Chimes made their hearts lighter as if Angelic voices urged them on to do battle for God and Country. Father Moran took great pride in his Chimes and Organ. He would often say he "did not know a note of music," but that the tones of the Organ and the voices of the Choir "thrilled his soul with harmony." This suggests the idea of Longfellow: "Music is the universal language of mankind;" and of Carlyle: "Music is well said to be the speech of Angels;" and of Addison's *Song for St. Cecelia's Day*:

"Music, Religion's heart inspires;
It makes the soul and lifts it high,
And lifts it with sublime desire,
And fits it to bespeak the Deity."

For sweetness and purity of tone, St. John's Chimes, when erected, were superior to the bells of any other Church in the United States, with this single exception—those of Trinity Protestant Episcopal Church, New York city. The bells are operated by a lever system in the Church tower, and connected overhead. The range is one octave, with an extra bell—an intermediate seventh—which enables the performer to play them in two keys. While Father Moran claimed he "did not know a note of music," still he was able to and did play the *Adeste Fidelis* on Christmas Morning, 1859. Mr. Savage continued to ring the Chimes and sing in the Choir

until 1863, when he enlisted as a private in Co. F, Twenty-sixth New Jersey Volunteers, for the Civil War. While he was absent, doing battle for the conservation of the Union, St. John's Chimes were silent like the Harp that "hangs so mute on Tara's walls." Returning from the War he again rang the Chimes and sang in the Choir. He was choir leader for several years when Father Killeen was Pastor. He had the direction of the musical programme at the laying of the corner stone of St. Michael's Hospital, September 29th, 1869, and in 1873 he took a prominent part in the *Anvil Chorus* at the Grand Opera House, in a concert for the benefit of that hospital. Mr. Savage subsequently was absent from Newark several years, filling engagements in St. Mary's, Plainfield; Norfolk, Conn., and in Catholic Churches in Brooklyn and New York city—among them St. Francis Xavier's, Sixteenth street. On the occasion of the Thirty-fifth anniversary of the Consecration of old St. John's, which was celebrated Sunday, May 7th, 1893, he led the Choir. It was the last time he sang. His health was poor, and the exertions in leading the Choir exhausted him. He died in St. Michael's Hospital, Friday, May 26th, 1893; and on May 31st, a Solemn Requiem Mass for the repose of his soul was sung by Rev. James P. Poels, Rector of St. John's; assisted by Rev. Michael A. McManus, Rector of St. Aloysius, as Deacon, and Rev. Dr. Fanning as Sub-Deacon.



James M. Shaw

Deacon of Honor at the Jubilee Mass

CHAPTER XI

Father Moran's Obsequies

The body of Father Moran was removed from the rectory to the Church on Thursday, July 26th, 1866, and it is estimated that fully twenty thousand persons of all conditions in life, including numbers of our separated brethren, viewed the remains. The grief of the people by whom the good Priest was so greatly beloved was strikingly manifested and many touching scenes were witnessed. The Rev. George H. Doane, of St. Patrick's Pro-Cathedral, officiated at the Office of the Dead. The obsequies of the saintly Priest took place the following morning. The Rev. Bernard J. McQuaid, now the beloved Bishop of Rochester, officiated at the Solemn Requiem Mass, assisted by the Rev. Fathers Hogan and Gervais, as Deacon and Sub-Deacon, and the Rev. Father Hickey, Assistant Priest. Archbishop McCloskey, of New York, Right Rev. Bishop Bayley, of Newark, and the Right Rev. Bishop Bacon, of Portland, Me., and about sixty Priests were present. Among the Reverend Clergy were Dr. McGlynn, of New York; Fathers Senez, George H. Doane, Madden, McCloskey, Byrne and nearly all the other Priests of the Diocese of Newark.

Right Rev. James Roosevelt Bayley, first Bishop of Newark, pronounced the eulogy, and he was very impressive. "Never were human words more unneces-

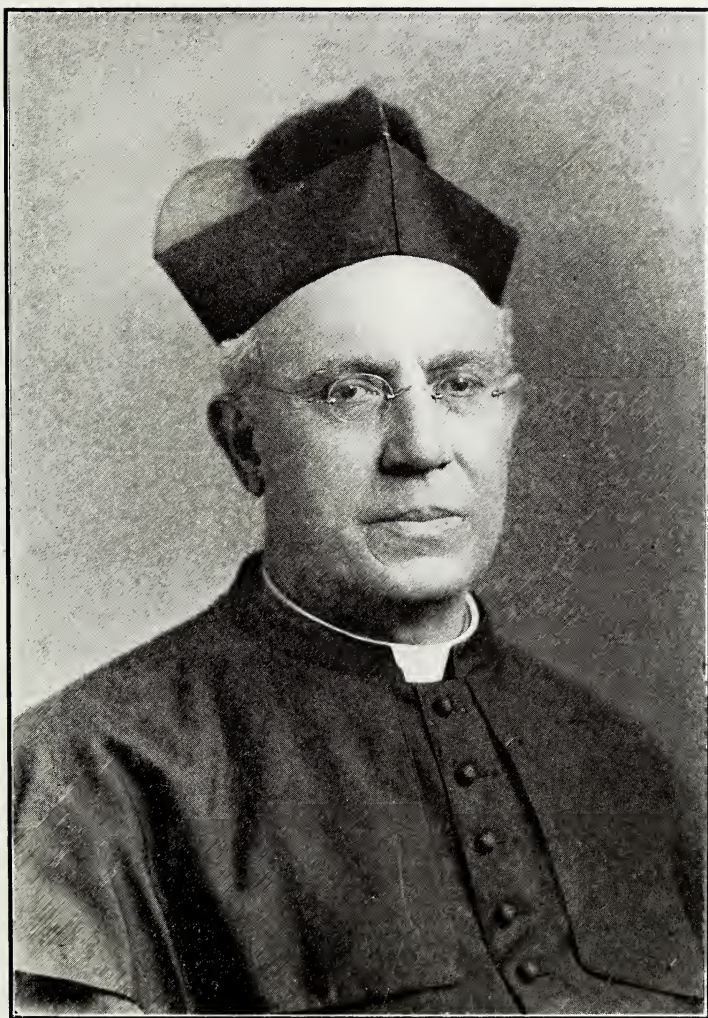
sary," he said, to impress the minds of his hearers "than the great lesson of death, which needed no man's voice to enforce its teachings. A cold and lifeless body, so lately full of life and energy, lies before us. The eyes that so often beamed with intelligence and kindness are closed forever. We can no longer listen to his wise counsel and pleasant remarks. All this tells of the power of the great conqueror, Death, with a force to which no man can remain indifferent. If human words were unnecessary to enforce the lesson of death, they are less so to pronounce the eulogy in praise of the life and good deeds of the faithful Priest and servant of God, over whose body we are about to perform the last rites of the Church."

Bishop Bayley then gave a sketch of the life of the deceased Priest. Very Rev. Patrick Moran, he said, was born in Ireland in the year 1798. His early days were passed under the healthy influences of a good and virtuous home, and quiet country life. He possessed a mind that was not developed slowly. In early life he was recognized as a bright and promising youth, and his parents marked out a life for him to be dedicated to the service of God and His Sanctuary. Once in conversation with Bishop Bayley, Father Moran related that his Bishop, Right Rev. Dr. P. Ryan, of Limerick, desired him to remain in Ireland; but he would come to America where missionary work was necessary. After sailing from his native land, the ship was driven back by storm. Again Bishop Ryan importuned him to stay in the Diocese of Limerick; but his importunities were of no avail. Father Moran like the Apostle to the Gentiles, was "consumed with zeal" for souls in a land where there was great want of Priests; and, like many of his country-

men, he resolved to become an exile, and devote his life to the greater glory of God. His love of Ireland was only second to his love for his Divine Master. His mind was strong in local attachments which remained vivid to the last moments of his life. The theological studies which he commenced in Ireland were finished at Mount St. Mary's, Emmettsburg, the nursery of so many Priests. Bishop Dubois loved him as a child. Of his theological spiritual director, the saintly Bruté, Father Moran used to speak in terms of the greatest love and admiration. The spirit of the master, in this instance, was upon the pupil and so continued until the end of his days. His systematic habits, the care and devotion with which he recited the Divine Office, the exactness with which he prepared the children of St. John's for the reception of the Sacraments of Penance, the Holy Communion and Confirmation, his reverence for the House of God and His Sanctuary—all showed what an influence the saintly Bruté had upon him. Father Moran, was stationed for a short time in Brooklyn, and then became an Assistant to the Very Rev. Dr. Power, at St. Peter's, New York city. Of Dr. Power he was accustomed to speak as one possessing a clearer head, memory and fullness of knowledge, than any man whom he had ever known. Father Moran was never what might be called a strong, rugged man, but he permitted nothing to interfere with the performance of his duty. His body fainted, but his heart never. Bishop Bayley then spoke of the other good qualities of the deceased priest; and said he never would forget the welcome which he extended to him (the Bishop), when he came to Newark. Father Moran was kind hearted and generous and what nature did not do for him was

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supplied by God's grace. He was honest in the fullest sense of that term, and was distinguished for great humility and tenderness of heart. He would be missed by his congregation, by the city, (for all the people revered Father Moran—Catholic or Protestant); he would indeed be missed by his brethren of the Clergy, whom he loved so much; he would be missed by the parishioners of St. John's—he would be missed from their social gatherings, where his presence made all bright around him, and where his ready but never unkind wit made sunshine wherever he went. During his closing remarks, the Bishop and the congregation wept. The Absolution was pronounced by the Bishop, and then all that was earthy of the Very Rev. Patrick Moran, fourth Rector of St. John's, was borne to St. John's Cemetery, on Belleville avenue, accompanied by an immense concourse of people, including the children of the Sunday Schools and the orphan wards of the Parish. The pall bearers were John Hickey, Dennis Crowley, William Harrigan, Michael Mulvey, Richard McGowen and John Kavanagh; the honorary bearers were Dr. James Elliott, Dr. William O'Gorman, Timothy Bestid, Charles Durning, John C. Durning, Michael Finnegan, John Barrett, Bernard Kearney, Patrick Heatherton, John McKinney, Michael J. Ledwith, John Murray, Charles Bogan and Thomas McNair. Of the twenty who thus performed this last corporal work of mercy, Ex-Judge Michael J. Ledwith, Charles Bogan (father of Rev. Bernard Moran Bogan, of Plainfield), and John Kavanagh are the only persons living.



Rev. Joseph M. Nardiello
Deacon of Honor at the Jubilee Mass

CHAPTER XII

Father Moran's Last Will

The Will of Very Rev. Patrick Moran, V. G., was made on July 9th, 1863. It was written by himself, witnessed by Rev. Patrick Byrne and John J. Mooney, and probated on August 29th, 1866. The executors were Right Rev. James Roosevelt Bayley and Rev. James Moran. The document reads:

"Being now in my 65th year and wishing to settle my temporal affairs and thereby free my mind and conscience from anxiety or care on that head, I give:

"To the Right Rev. Catholic Bishop of the Diocese of Newark the certain Bond and Mortgage given to me by the Trustees of St. John's Church on the pastoral residence, No. 30 Mulberry street, in said City, which I sold to them, being in the sum of Four Thousand Dollars together with the principal and interest thereon, to have and to hold, himself and his successors forever, in Trust for the sole object and purposes of being applied, the interest only, towards the Education and support during the time of Education and no longer of a well disposed religious youth who, with the approbation of his Pastor and of the Bishop of the Diocese, will be inclined to study for the Sacred Ministry of the Roman Catholic Church, and whose parents may not be able to defray the expense of his Collegiate Education; *provided* that at

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all times and in all cases (*ceteris partibus*) a youth who attends St. John's Sunday School and whose parents are members of St. John's Congregation shall have the preference. It is my express will and desire that when the Trustees of St. John's Church, or any other person or persons who shall have the right to administer the temporal affairs of said Church, shall pay over to the Right Rev. Bishop of the Diocese the Four Thousand Dollars due on the said Mortgage, that sum shall be by him (the Bishop) invested in some good and safe security and the interest thereon be applied from time to time as may be required towards the Education of a religious youth as herein before stated; and furthermore it is my will that on no account whatever, or under any pretext however plausible, that can occur or may hereafter be devised or urged, shall the said principal and interest be appropriated to any other object than the education of a religious youth for the Holy Ministry of the Roman Catholic Church, and that it shall continue to be so applied so that when one youth shall have passed through the proper course of studies another may be appointed to succeed him, and so on for ever in accordance with the conditions of this bequest. As long as the Trustees of St. John's Church are disposed to pay and do punctually pay the interest on the Bond they ought not to be compelled to pay the principal. They might if necessary be required to renew the Bond."

Another bequest made by him is the following: "I bequeath to my niece, Ann Coen, of Loughrea, in the County of Galway, Ireland, the sum of Two Hundred and Fifty Dollars, with my earnest recommendation not to endanger her soul by coming to America."

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Father Moran also provided that, after his debts and funeral expenses were paid, \$120.00 be equally distributed between six poor widows who attended St. John's Church (twenty dollars each)—those having the greatest number of children to be preferred. He also provided that the interest on \$300.00 should be applied to the purchase of premium books for the children of St. John's Sunday School. He left \$500.00 to the Building Fund of St. Patrick's Cathedral; bequeathed books and library to his nephew, Rev. James Moran; to Seton Hall College he left books and bound papers. He also made these bequests: For decoration and improvement of St. John's Cemetery, \$200.00; St. John's Circulating Library, \$100.00; and the residue of his estate was to be divided equally between the Rev. James Moran and St. Mary's Orphan Asylum; but the \$20.00 to each of the six widows were to be paid before anything else; and, if no money was left after these payments, the other legatees would have to accept "the will for the deed," and get along without it. His household furniture he gave to his two nieces, Sarah and Mary Ann Moran; and his Vestments, Chalice and other Church articles he bequeathed to St. John's Church, together with his library fixtures and other "cases" in the Rectory. "Lastly," said he, "I most humbly bequeath my soul to God my Creator, and confidently hoping for mercy and pardon of all my sins through the merits of our Blessed Redeemer, invoking the powerful intercession of our ever Immaculate Virgin Mary, Mother of God, and awaiting in full resignation the awful summons of Divine will by death, I hereby sign my name and affix my seal in testimony of all the statements herein contained this ninth day of July, A. D. one

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thousand eight hundred and sixty-three, in the presence of the above named witnesses."

On July 24th, 1866, he added a Codicil and gave "Two Thousand dollars in addition to the Mortgage of Four Thousand Dollars stated in the Will—the whole to be applied if possible to Burse for the perpetual education of a Clerical Student in Seton Hall College."

On August 13th, 1866, Dr. William O'Gorman, Rev. J. H. Gervais and the Rev. Patrick Byrne testified before the Surrogate that they had witnessed the Will and Codicil. The estate was appraised at \$17,921.69.



CHAPTER XIII

Father Moran's Portrait

Father Moran never had a photograph taken of himself, so far as the author can learn after making a diligent investigation. In 1882, however, Michael J. Mullen, a newspaper writer, painted "a pen picture" of the famous Pastor of St. John's, and his story, from which excerpts are taken, is replete with interesting reminiscences and sparkles with examples of wit and wisdom. Quoting

"A man he was to all the country dear,"

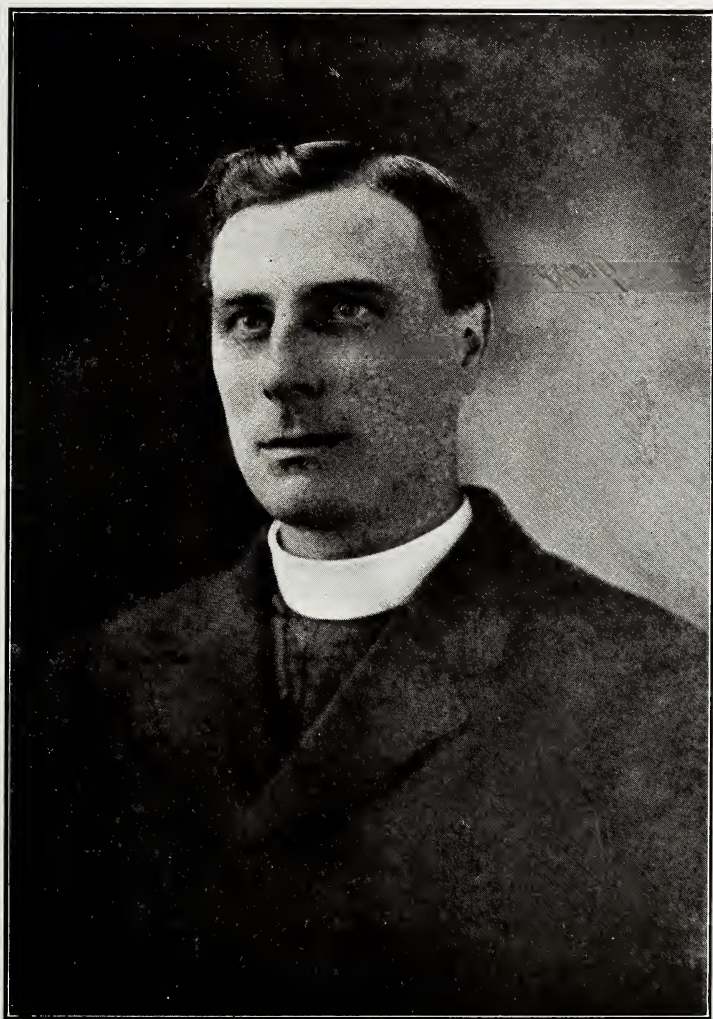
from Goldsmith, the veteran Newark journalist, who began his career in 1870 and who has just completed his thirty-eighth consecutive year of fidelity to his honored profession, thus treats his subject:

"One pleasant Sunday evening sixteen years ago (1866), a young lad fresh from his native village in the picturesque Mohawk Valley, New York, halted in front of St. John's Roman Catholic Church to listen to the Vesper Chimes. Often had the sweet cadences of village bells fallen on his ear, and he had read and dreamed about the bells in convents and monasteries in far away climes, but never before had he heard the sacred harmony of 'bells annointed' calling the faithful to evening devotions. As the silver peals floated from the Church tower and the tuneful organ caught up the refrain, the lad was

thrilled with voiceless ecstasy. The youthful fancy saw panoramic troops of veiled nuns and cowed friars hastening to the ancient vesper time service, and celestial music lent its harmony to the lovely picture.

"Just as the vesper bells became silent, the lad was aroused from his reverie by a hand falling lightly on his shoulder. Looking up, he saw a broad and kindly face, and mild eyes set in a frame of silver gray hair. It was a venerable man of stout build, dressed in plain black cloth and wearing a broad brimmed hat, that the lad saw beside him. He questioned the lad, who replied that he was a Catholic, was new to the city life and had never before heard vesper bells, a church organ or a trained choir. The aged man led the way into the Church, gave the lad a seat in the centre aisle near the Main Altar and then passed into the Vestry. During the service, the venerable Priest reentered the Sanctuary, ascended the Altar steps; and a lady said to the rustic lad 'that is Very Rev. Father Moran,' the beloved Pastor of the Church.

"Father Moran preached a brief but eloquent sermon on the effect of good and evil example on the youthful mind and impressed upon parents the sacred duty of rearing their children in Christian piety. The little ones, he said, should be taught to love truth, honor and virtue and to abhor vice, falsehood and false doctrine. He pictured in a fervent way the terrible consequences of a misspent life, which he contrasted with a life passed in pious works, charitable deeds, and ending in Heavenly peace. After the Benediction of the Blessed Sacrament, the rustic lad passed into the night air alone with the holy aspirations inspired by the charming sermon and beautiful service. A few days afterwards he met the



Rev. Matthew J. Farley
Celebrant of the Jubilee Mass

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good Priest at the house of Michael Mulvey, the father of Prof. Martin Mulvey and an uncle of Michael J. Mullen, and was kindly greeted by the venerable man, whom he accompanied on his pastoral rounds—at the bedside of the invalid, in the tenements of the poor, and also to the comfortable homes of the well-to-do. The Priest brought sunshine to every heart. On the street rich and poor, Protestant as well as Catholic, greeted the benevolent old Priest with loving respect. He had a cheery word for the aged, a pleasant smile for all, and a witty remark for the school boys and girls. It was with him as with Goldsmith's Village Pastor:

'Even children followed with endearing wile,
And plucked his gown to share the good man's smile.'

"Father Moran possessed in a high degree that kindly charitable disposition, united to sound common sense and profound learning in dogmas and philosophy of Catholicity, which tended to disarm prejudice and command respect. The primitive settlers were bitterly opposed to Catholicity, and Catholics were made to feel their isolation on many occasions. Father Moran brought about better relations between all classes, and he lived to see the most bitter opponents of the Religion of the Cross recognize the potential influence of the Church in promoting and conserving the best interests of the home, the State and Nation. The Pastor of St. John's was a veritable genius—a Christian scholar, an architect, carpenter, carver, mason, lawyer and doctor; 'a Jack of all trades,' as he would express it; but he was master of all which he would undertake. He detested fraud and hypocrisy and seized every opportunity to expose and condemn them. On one occasion a Phre-

nologist invited any one from the audience to step upon the platform and have his cranium examined. Father Moran arose and catechised the fellow who disclosed to the audience his lamentable want of knowledge; and the Priest's sallies of good humored witticisms at the expense of 'the investigator of bumps,' as he dubbed the lecturer, created a furor of laughter and applause—so much so in the estimation of the audience as to make it appear as if the 'investigator' would desire to crawl into a very small hole and pull in the hole after him."

The Rev. Patrick Moran was skillful in disputation. Once a minister of one of the Protestant denominations had the temerity to enter upon a controversy with him in the columns of the *Daily Advertiser*, much to the aggressor's discomfiture. Then, (as related by Very Rev. Patrick Cody at the dinner tendered by the Rev. James P. Poels to the Right Rev. Bishop O'Connor and the Reverend Clergy, on the day of the Golden Jubilee of the Consecration of St. John's), an anonymous correspondent took up the cause of the vanquished minister and asked rather pointedly: "What would the Pope of Rome do if the Protestants went in a body to Rome to impose their form of religion on the people there, and what could the Pope's Bull do to prevent such a contingency?" Father Moran, replying, warned his antagonist not to go to Rome for his very life's sake, for said he, "owing to your extreme verdancy some of the Pope's Bulls might come along, mistake you for a cabbage plant and eat you up. Don't, then, venture, my dear friend, for if you do it will soon be all up with you." After this witty reply, the anonymous writer revealed himself by his proper name. He was none other than

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Chief Justice Hornblower, of the Supreme Court of New Jersey, and he ridiculed the idea of anything like verdancy applying to him. Father Moran acknowledged this point and made a good natured apology. He and the Chief Justice became and ever after continued to be warm personal friends. Father Moran possessed the happy faculty of presenting the sternest truths in his controversies without wounding the feelings of an antagonist. He was indeed severe but parliamentary; like Sheridan:

"His wit in the combat, as gentle as bright,
Never carried a heart stain away on its blade."



CHAPTER XIV

Phrenology a False Science

The story of Father Moran and the Phrenologist recalls to mind a discussion which the author had with the late Prof. Wells, of Fowler & Wells, Phrenologists, at their office in Broadway, New York city, in 1866. In 1859, Prof. Fowler and Prof. Wells, accompanied by Mrs. Fowler and Mrs. Wells, made a lecturing tour of Canada, and on the morning of November 12th were travelling by the old Bytown and Prescott Railway, from Ottawa, on their way home to New York. A newsboy who carried fruit in season and out of season sold an apple to Prof. Wells, and when he came through the train again with his basket of periodicals, one of the ladies of the party said: "Professor, this is the lad who sold you that apple." With an assumed severity and a solemnity worthy of a volume of the *Pilgrim's Progress*, the Professor shook his finger at the lad and said: "Don't you know that in the very core of that apple there was a live creature?" The train was at one of the stations. The newsboy immediately replied: "You ought to be satisfied, sir; sure I did not charge you any more for it;" and the entire car was convulsed with laughter. It was on the Professor. Afterward, the lad discovered that the purchaser of the fruit was the celebrated Prof. Wells,



Very truly, yours
W. J. Richmond

Deacon of the Jubilee Mass

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of New York. Seven years later the author, who was taking a course of philosophy in St. Francis Xavier's College, went one evening to hear Prof. Wells deliver an address before one of the Father Matthew societies which then flourished in New York. The professor had not as yet arrived, and some one must fill the gap. The author was introduced, and while addressing the audience Prof. Wells entered the hall and was next introduced. Before taking his departure, he shook hands with all of the gentlemen on the platform, "not forgetting the young Scotchman," as he expressed it. "You are mistaken, Professor, I am not Scotch." "English?" he asked. "No, sir." "American?" "No, sir." "Then what are you?" "I am Irish, sir, body and soul." "Thought you were Scotch when I heard you speaking." "Prof. Wells," said the author, "I had the pleasure of meeting you on a former occasion; but you don't remember me." "Where?" He was told of the circumstances of the sale of the apple in 1859 by the newsboy. "And are you that newsboy?" and added: "I have told of that instance of ready wit more than twenty times in my lectures." The professor and the former newsboy were ever after warm personal friends.

In conversation one day the author said: "Professor Wells, Phrenology is a false science; your philosophy is a false philosophy. True philosophy will enable you not only to prove the logical effect from the cause but enable you to trace the cause from the effect. Phrenological philosophy will not enable you to do this. For example, if the skulls of the two thieves, who were crucified on Calvary with the Redeemer of mankind, were before you, the science of Phrenology would not enable you to point out which was the skull of the

penitent thief to whom Paradise was promised by our Blessed Lord, or which was the skull of him who died impenitent. Both had lived sinful lives, were desperate criminals whose violation of the law was such as to merit for them an ignominious death by crucifixion. The bumps on their respective skulls, from the very nature of their lives, according to your philosophy, were evidently similarly developed. Your science, Professor, is a false science, because it ignores the grace of God operating in the soul; it does not take into account the free will with which Almighty God has endowed all mankind and of which even He cannot deprive His creatures. By the exercise of his free will a person who might have been a demon incarnate may become a saint in the twinkle of an eye, contingent of course upon his sorrow for his offenses and firm determination not to sin again; and, *vice versa*, a person who has lived a good life may fall and be lost forever—all through the operations of his own free will. By an act of his free will, however, a person cannot change the 'bumps' on his cranium; can he, sir?" Professor Wells did not attempt to controvert this line of reasoning; how could he? As well might he succeed, should he attempt to blow a bag of feathers against a hurricane.

CHAPTER XV

Father Moran's Successors

After Very Rev. Patrick Moran's death, the following Priests were successively appointed Pastors of St. John's: Rev. James Moran, a nephew of the deceased Pastor, November, 1866; the Rev. Louis Schneider, appointed November, 1867; the Rev. Thomas M. Killeen, who built the rectory adjoining the Church, appointed in November, 1868; the Reverend Patrick Leonard, appointed Rector in 1877. The Rev. Louis Gamboisville, who personally and with great care and labor rewrote the Church's record of births and marriages from the foundation of the Parish to his time, succeeded Father Leonard when the latter became the first Rector of St. Michael's, on Belleville avenue. Father Gamboisville was a good and holy Priest, and a learned man. He possessed one of the best private libraries in the State. He was stricken at the Altar while offering up the Holy Sacrifice of the Mass one Sunday morning in January, 1892, and breathed his last in the course of a few hours. Father Gamboisville was the second incumbent of St. John's to die. Two years ago the Rector and laity of St. John's erected a monument to the memory of Father Gamboisville in the Cemetery of the Holy Sepulchre, and the Sacred Heart and Holy Name Society decorated his grave and those of the Rev. Thomas M. Killeen and Father Leonard on the occasion of the Golden

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Jubilee of the Consecration of the Church.* Rev. James P. Poels, the present Pastor, has been Rector of the Church since February 27th, 1892; but in the interval between his appointment and the death of his immediate predecessor, the Rev. Thomas E. Wallace, Chancellor of the Diocese, administered the affairs of the Parish. The Assistant Rectors were the Rev. Father Gath, 1837; Rev. Roderick Ryder, 1838; Rev. Father Farrell, 1838; Rev. Father Bacon, 1838; Rev. Valentine Burgos, a Spaniard, to 1845; Rev. Francis Donahoe, July, 1845; Rev. John Shanahan, July, 1846, to May 9th, 1848; Rev. John Callan, May 18th, 1848, to April 19th, 1849; Rev. Louis D. Senez, Sept. 1st, 1848, to March, 1850; Rev. Father Conroy, 1852; Rev. Father McGuire, 1853; Rev. Father Tubberty, 1854; Rev. Father Casted, 1858; Rev. Father McCloskey, 1860; Rev. Patrick Byrne, 1861; Rev. James Moran, 1863; Rev. Dr. Wiseman, 1867; Rev. Father Rolando, 1867; Rev. Joseph M. Nardiello, 1876; Rev. Isaac P. Whelan, 1878; Rev. George W. Corrigan, 1879; Rev. Michael J. White, 1882; Rev. Patrick McGahan, 1892; the late Rev. J. A. Fanning, D. D., 1893; the late Rev. John A. Dooley, 1894; Rev. Charles F. Marshall, 1898; the late Rev. Joseph P. M. A. McCormick, D. D., 1899; the Rev. A. M. Murphy, O. C. C., 1899; and the Rev. Benedictine Fathers Benedict, Bernard, Louis and Fidelis.

* The grave of Very Rev. Patrick Moran was also decorated by the Society.



Rev. Louis Kusters
Sub-Deacon of the Jubilee Mass

CHAPTER XVI

The Heroic Treatment

The late Rev. Thomas M. Killeen, when Pastor, found it necessary at times to give lessons in heroic Christianity, and this example may be cited as evidence: After attending to his duties in the Confessional it was his custom to make the rounds of certain places every Saturday night and close them up before midnight. Returning to the parochial residence one Saturday night, he was preparing to retire, when he heard the cry of "Murder!" He rushed to the front and rear doors, but all was quiet. He returned to his library, and soon after the cry of "Murder!" was again heard. Father Killeen recognized the cry as coming from River street in the rear of his residence. He rushed out, scaled the fence and discovered a big, burly fellow in a semi-state of intoxication beating his consumptive wife. He seized the fellow, who turned upon the Priest. They clinched, and wrestled, resulting in the Priest gaining the mastery, throwing his adversary to the ground and sitting upon him while holding his hands. He asked several times, "Have you enough, and will you treat your wife respectfully hereafter?" The fellow finally said he would, if Father Killeen let him up. The Priest then relaxed his hold, whereupon the burly fellow grasped him by the throat. Then muscular Christianity again

HISTORY OF ST. JOHN'S CHURCH

asserted itself. Father Killeen forced his adversary to the ground and began pummeling him ; and with each successive blow, he would exclaim "O you coward!" After receiving this treatment some time, the wife-beater finally acknowledged that he had received "enough," and he was profuse in his promises never more to abuse his wife. Father Killeen then started for the station house to have the fellow locked up, and on the way they met a policeman, who took the prisoner in charge. The culprit's sentence was thirty days in the County Jail. After five days imprisonment he sent for Father Killeen, professed sorrow for his conduct, promised to care thereafter for wife and family, take the pledge and live for the remainder of his life as every good citizen should, if Father Killeen would only get him out of prison. The prisoner was liberated ; and, during the six years ensuing that he remained in St. John's Parish, he was in very fact a model husband.



CHAPTER XVII

Best Route to San Francisco

Another case showing the characteristics of Father Killeen is evidenced by a man who was not a parishioner, and who had not approached the Sacraments for nearly ten years. He was a friend of the author and connected as ticket agent in Newark with one of the important railway lines. Time and again he would say, "I wish I had courage to approach the Tribunal of Penance." Arrangements were made whereby he promised to go to the Church of St. Francis Xavier, New York, to attend a Retreat, given for the Alumni Sodality, the practice of whose members is to receive Holy Communion in a body on the Sunday within the Octave of the Feast of the Immaculate Conception each year; but when the time came he lost courage. Four days before the ensuing festival of Christmas, Father Killeen's attention was called to the case. "Get him down here," said the Priest, "and I will attend to the rest." The Reverend Father was told to write a letter of inquiry, as to the shortest and best route to San Francisco, which he did. He inquired whether through passengers could have stop-over privileges either way at Omaha and Salt Lake City, stated that there were friends going, and he desired the information. This letter was handed to the agent, and he wished to send

his office boy to see the Priest. This the author said would not do, because if the Priest desired to see the office boy he would come in person instead of writing the letter of inquiry. Whereupon the author endorsed the document "Respectfully referred to———who is the authorized ticket agent in Newark for the ———railroad and its connections for the West." It may be explained that at that period ticket agents were allowed five dollars commission on every through ticket to San Francisco sold from Newark or New York. The ticket agent proceeded to the parochial residence and was directed to go to the Vestry where he would find the Priest. Father Killeen was in the organ gallery, came down and engaged in conversation with the agent while they walked back to the rectory. The visitor was ushered into the library, and the Priest locked the door, as related to the author by his friend, who had wished to break the ice but had not the moral courage so to do without assistance. Then, as he related, "Father Killeen went into his room off the library and soon returned wearing a stole. He asked, 'When were you at confession last?' 'Nearly ten years ago,' was the reply. 'I want you to go to confession now,' said the Priest. 'I will not,' said the agent; 'when I was learning my catechism I was taught to make preparations before approaching the Sacraments of Penance and Holy Communion.' 'Do you mean to teach me my duty?' asked the Priest. 'Down upon your knees, and I will hear your confession.' 'I will not!' was the determined reply. Then rising in the fullness of his majesty, Father Killeen, his right hand pointing Heavenward, said 'In the name of God I command you to go down upon your knees and make your confession.' When he thus addressed

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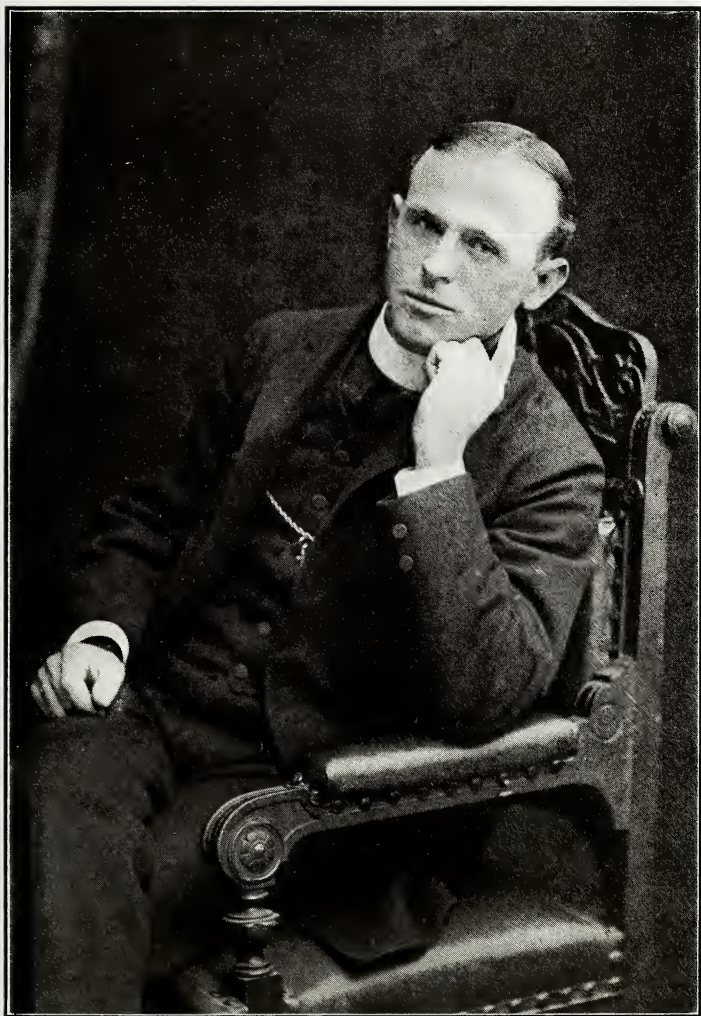
me I sank to my knees, and after getting through, he offered me a glass of wine. Paul, give me your hand; you are the best friend I have in the world." The penitent gave evidence of his sincerity, and diligently complied with the Ordinances of the Church for several years. He has been called to render an account before the Tribunal of Justice; let us hope that on the last Great Day he may be numbered with the elect.



CHAPTER XVIII

An Irish Immigrant's Sacrifice

From consideration of these examples, it is pleasing to turn to the story of an Irish immigrant who arrived at Castle Garden in the early Forties, and who was strong in the Faith and made heroic sacrifices to assist at the Holy Sacrifice of the Mass. It was the privilege of the author to make the acquaintance of Patrick Regan, father of former Collector and Tax Commissioner Thomas J. Regan, forty-one years ago. On his arrival at Castle Garden, Regan met the Rev. Mr. Rankin, then Pastor of the Presbyterian Church, at Basking Ridge, Somerset County, who desired to engage the services of a stone mason—an avocation followed by the immigrant. The Dominie engaged Mr. Regan to construct a stone wall around the church yard and cemetery of the Presbyterian Church, at Basking Ridge, and that wall still stands. An extension was added in 1907; the contractors were the brothers Edward M. and Samuel P. Waldron. When Regan arrived at Basking Ridge, sleeping apartments were assigned to him in a barn near the parsonage. The following Saturday he inquired of Dominie Rankin where he could hear Mass the following day. He said he had never wilfully missed attendance at the Holy Sacrifice. The Dominie informed him, "there is no Mass hereabouts, Patrick, but there



Rev. James P. Lundy
Preacher at the Jubilee Mass and Celebrant at Vespers

is a Catholic Church in Mulberry street, Newark." "Well," replied the Irish immigrant, "in the name of God I'll start for Mass early in the morning." Accordingly, he arose at two A. M. and began his journey on foot to Newark, a distance of nearly thirty-five miles. He arrived at St. John's Church in time for the 10.30 o'clock Mass, the first Mass in America at which he assisted. After Divine Service, he retraced his journey to the old Colonial village, and arrived at the Presbyterian parsonage shortly after eight o'clock in the evening. During the time of his employment by Dominie Rankin, he continued to hear Mass with regularity every Sunday at St. John's, making the journey on foot. The Rev. Mr. Rankin often marveled at the heroic Christianity and sturdy Celtic faith of the young Irish stone mason.

What a lesson for the Catholic people of the Twentieth Century is not the living faith of which the Irish immigrant has given evidence? He was neither a feather bed soldier of the Cross nor a skulker in the ranks of the great army of the Church Militant. He professed a lively faith and ever gave evidence by example of his professions. Would that all had imitated his example. If they had, many who have strayed away would have been saved to the Church.

CHAPTER XIX

Father Poel's Good Work

The present Pastor of St. John's is an Irremovable Rector. He possesses keen financial and executive ability. He left Boonton in 1892, where he was greatly beloved by the people without regard to religious or racial predilections, and came to St. John's whose parishioners received him with a genuine *cead mile failte!* His people have never had reason to repent the confidence first reposed in him. He won their hearts and possesses them fully to-day. Prior to the panic in the early Seventies, vast improvements were made in the Church property. The new rectory was built, the Church, old rectory and school house renovated. When the new rectory was completed at a cost of \$20,000 the old building South of the Church was fitted up as a residence for the Sisters of St. Joseph who were brought from Chestnut Hill, Philadelphia, and installed teachers in the Parochial Schools. These improvements were necessary, and when they were begun, times were prosperous. When the financial panic came, business throughout the entire country suffered. There was a large debt upon St. John's Parish which could not have been foreseen, and this confronted Father Poels when he took possession of his new charge.

One of his first acts was to take the parishioners

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into his confidence. He called a meeting in the school hall and plans were fully discussed by Priest and people, by which the debt could be liquidated; and, through the Rector's keen financial ability and the renewed generosity of the people, this has been accomplished. The Church property has been entirely renovated and improvements made, until to-day the Parochial buildings without exception are in perfect condition and free of debt. The old Church has been beautified within and without, and is the pride and glory of the Parish. These developments in the temporal order, it is to be sincerely and earnestly hoped, have been eclipsed by the growth in the spiritual order. The Pastor has ever been a faithful shepherd of his flock, and he and his people are one. Exhorting in season and out of season, by his example and constantly unfailing kindness and charity he has renewed the spirit of his people. His school is his pride, for it shows in its results the fruits of his unceasing care. His work has been blessed and has prospered. In a word, the affection of his people is his, for he has ever shown himself their father, counsellor and guide.

CHAPTER XX

The Parochial Societies

It would be the esteemed and very pleasing duty for the author to write of the labors and virtues of the Rev. Fathers Benedictine who have from time to time been "helpers" to Father Poels, and especially Father Fidelis, the present eloquent preacher and zealous worker who is laboring to win souls to God. But this pleasure must be omitted, for to sing the praises of those who drink inspiration while meditating at the foot of the Cross and whose daily life is a continual sermon, might wound their humility and add to their manifold tribulations.

Mention must be made, however, of Father Fidelis' zeal in promoting the spiritual wants of the men of the Parish, most of whom are enrolled in the ranks of "St. John's Sacred Heart and Holy Name Society." During a Mission conducted by Fathers Tissot and Hickspiel of the Society of Jesus, (May 30th to June 15th, 1874), a Sacred Heart Society, with a membership of sixty-three, was instituted; but, after Father Killeen had been transferred at his own request to St. Mary's, Bergen Point, the organization was disbanded. Father Poels revived the Sacred Heart Society; and it continued some years with more or less success. When Father Fidelis became a "helper," the Pastor appointed him Spiritual Director

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of the "Sacred Heart Society," and since then its career has been one of prosperity. In response to the Circular-Letter issued about two years ago by the Right Reverend Ordinary of the Diocese to the Very Reverend and Reverend Clergy, in which they were earnestly exhorted to establish a Society of the Holy Name in their respective Parishes, a branch was formed in St. John's and merged with the Sacred Heart, under the title of "St. John's Sacred Heart and Holy Name Society." In the public parade of the Holy Name Society in 1907, some ten thousand Catholic gentlemen marched through the streets of Newark; and, of this number, about two hundred represented Old St. John's. Similar demonstrations were made in Jersey City, Paterson, Elizabeth and other important sections of the Diocese, to the edification of thousands of our separated brethren who were loud in their praises of the Roman Catholic Church for thus publicly protesting against the profanity, blasphemy and immorality of the age. A few Protestant gentlemen took part in the procession in this city, including Police Justice David T. Howell. Individual members of the Holy Name Society have another duty to perform besides taking part in parades, approaching the Sacraments at stated times and refraining from blasphemy and profanity—when walking along the highways and byways or employed at their daily labors, let them uncover their heads whenever they hear the Name of God taken in vain or the Holy Name blasphemed, raise their hearts to Heaven and say "Blessed be the Name of God," or "Blessed be the Name of Jesus," as the occasion requires. Thus will they offer a slight reparation for the insults of blasphemers. This was

the advice which that renowned Missionary Priest, Father Smarius, of the Society of Jesus, imparted nearly forty-three years ago when giving a Retreat for the students and professors of the College of St. Francis Xavier, New York; and the author has ever remembered that lesson. The humblest member of the Holy Name Society can exercise influence for good; and this is an example: Seven months ago a respected Protestant of this city, a professional man, was with a party of friends in a public café enjoying social amenities when the author entered and was invited to join the circle. The Protestant resumed the relation of a story which he had been telling and embellished the tale by blaspheming the Holy Name and profaning the Name of God. It would seem as though the devils in hell possessed him. The diarrhoea of blasphemies rolled fast from his lips. When he was taken to task, he excused himself on the plea that he gave the matter no consideration; but he finally promised thereafter to hold himself in check. Four months later we met on the public highways. Said he, "I have not joined the Holy Name Society as yet; but you have done one good thing in your life. I promised you that I would guard the tongue, and since that night I have not cursed or swore or blasphemed the Holy Name or taken God's Name in vain. I am determined never more to relapse into that bad habit. When I think of the profane habit now, how loathsome is it not to me!" We have since met, and that Protestant has the same good report to make; and not only has he avoided cursing, swearing and blaspheming, but he is breaking himself of the habit of relating filthy stories. "Sometimes," said he, "I forget myself, but when I



Rev. Bernard Moran Bogan
Preacher at the Vesper Service

think of the Holy Name Society I stop short; so you see I am not such a bad fellow after all."

Many other examples might be cited, but one or two will suffice. While spending an evening with the late Bishop Wigger twenty-four years ago, at Seton Hall College, the author called his attention to the case of a certain Catholic friend who was prominent in municipal and State politics, and to whom violations of the Second Commandment seemed to be a second nature. "The poor fellow," the Bishop was told, "says he tries hard to break off the habit, but he can't help it because he is so forgetful of his good resolutions." Bishop Wigger replied: "Say to him that every time he swears or blasphemes let him fine himself—take ten cents out of one pocket, put it into another and give the money to the poor. Let him do this and he will soon break himself of the habit, for there is nothing which appeals to the heart and conscience of some men and tends to refresh the memory like touching the pocketbook." This remedy was suggested to the Democratic politician and he accepted it with beneficial results. The second case is that of a wealthy Protestant, a Newarker, with whom the author had business relations. He, too, was profane from habit. The Bishop's antidote for profanity was suggested to him and he promised to apply it. The next time we met, he profaned the Name of God five times in rapid succession; whereupon the author, with extended hand, requested, "fifty cents, please!" The silver coin was handed out, and on the following Sunday, it helped to increase the basket collection taken up in Old St. John's. The exaction of the fine worked like a charm; and from then until now, a period of seventeen years, that man is not known to

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have violated the Second Commandment. Bishop Wigger's antidote for profanity and other bad habits is the quintessence of simplicity. Persons in all the walks of life may practice it with profit to themselves. Let members of the Holy Name Society who may read this History of St. John's recommend the antidote as occasions arise, for its practical application not only will not cost much, but will tend to promote the greater glory of Almighty God.

The officers of St. John's Sacred Heart and Holy Name Society are Father Fidelis, O. S. B., Honorary President and Spiritual Director; Bernard J. Farley, Vice-President; Miles F. Quinn, Treasurer; William J. Hagan, Secretary; and Charles Lounsbury, Marshal. The Sacred Heart League, another society, has a membership of three hundred.

There are other well organized societies in the Parish. The "Sodality of the Children of Mary" is well calculated to promote the spiritual wants of its members. It is composed of young ladies, eighty of whom are enrolled in the ranks; and the officers for 1908 are: Miss Mary Murphy, President; Miss Katherine R. Gaul, Vice-President; Miss Susan Barrett, Secretary; Miss Margaret M. Deegan, Treasurer; Miss Anna L. Sharkey, Sacristan; and Father Fidelis, O. S. B., Spiritual Director. The Living Rosary Society has also a membership of eighty and is composed principally of married women; but there are unmarried women in the ranks. For the children there are two societies—"St. Aloysius Sodality" for boys, and the "Holy Angels' Sodality" for girls. The officers of St. Aloysius Sodality for 1908 are: Francis Moore, President; John Farrell, Vice-President; and Farrell Reilly, Secretary. The officers of the Holy

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Angels' Sodality are: Annette Sharkey, President; Mary Moehler, Vice-President; and Loentine Boschman, Treasurer. It is an interesting fact that, of the two hundred and twenty-five Parochial children, only fifteen attend the Public Schools. The census shows a population approximating eleven hundred souls—men, women and children; but all do not reside within the parochial lines of St. John's. Some live within the confines of St. James', St. Bridget's, St. Patrick's, the Holy Cross. They cannot forget their love for the old Church but continue in affiliation with her. St. John's Parish was dedicated to the Sacred Heart of Jesus one year anterior to the dedication of all the other Parishes existing in the See of Newark, then comprising the State of New Jersey.



CHAPTER XXI

The Sisters of St. Joseph

A History of St. John's without a reference to the work done by the Sisters of St. Joseph would be very incomplete. Since they first came in 1872 from the Mother House in Chestnut Hill, Philadelphia, they have nobly done their part in the Parochial Schools. Day after day, quietly, unostentatiously, yet ever effectually, have they worked, training the little ones, planting the seeds of truth and virtue in their minds and hearts, leading them by their never failing gentleness and sympathy, and above all by the example of their holy, self-sacrificing, laborious lives. The sick and the poor love them also, for the good Sisters have cared for them, have comforted them and aided them, have not forgotten them. To all the Parish they have been an inspiration, and it is but meet and proper that they should have their place in the list of the Church's helpers.

The Congregation of the Sisters of St. Joseph had its origin in the city of LePuy, Province of Auvergne, France, in 1650. Its founder was Rev. J. P. Médaille, S. J., who gathered a number of young ladies in the house of a pious widow named LeJoux and organized them into a community, under Rules to which the Right Rev. Mgr. de Maupas, Bishop of LePuy, gave his sanction, and he placed them in charge of his

HISTORY OF ST. JOHN'S CHURCH

Orphan Asylum on October 15th. The lives of the Sisters are contemplative, educational and charitable. In the French Revolution the Congregation met the fate of all the religious orders and communities—desolation and destruction. Mother St. John Fontbonne was Superioress of the Orphanage at Monistrol, when the Revolution broke out. Imprisoned because she would not consent to kneel at the Mass of an apostate priest, which she was forced to attend, she was sentenced to death, but on the morning set for her execution, she was set free because of the downfall of Robespierre the previous night.

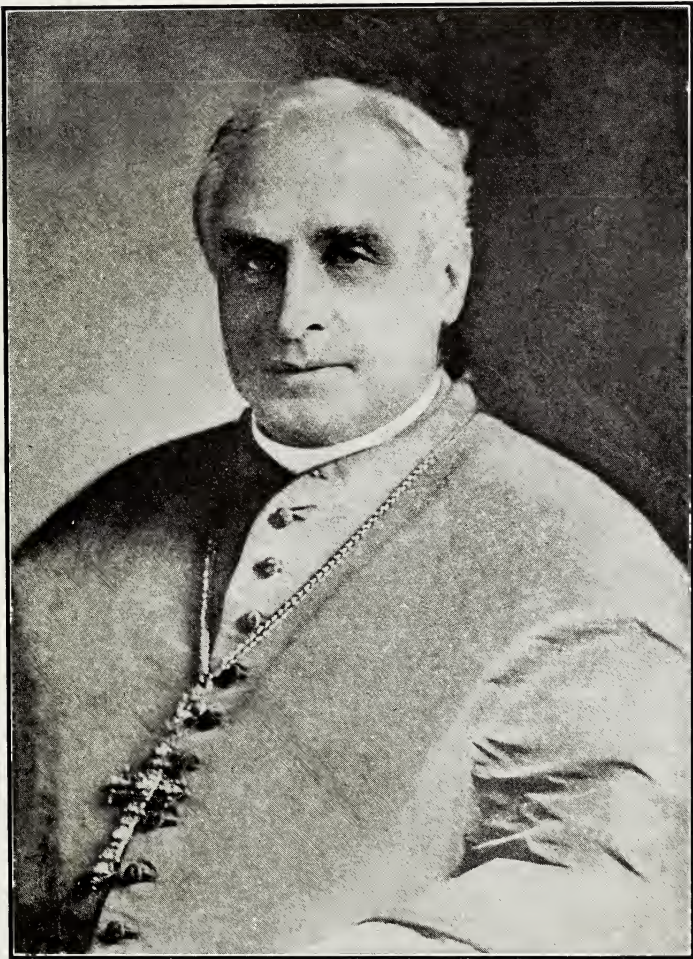
In 1807, Mother St. John was called to the city of Saint Etienne, to resume her work, and on August 7th, the Congregation of the Sisters of St. Joseph was founded anew, and on a broader basis. Ere long a community of the Congregation was established in Lyons, to which the Mother House was transferred in 1816. In 1834, Bishop Rosati, of St. Louis, Mo., visited Lyons and applied for permission to take some of the members of the Congregation to America. Six of the Sisters sailed from Havre for New Orleans, on January 17th, 1836, and arrived after a voyage of nearly fifty days. From New Orleans they proceeded to St. Louis. The Congregation of the Sisters of St. Joseph spread rapidly through the West. In 1847, the Philadelphia Province of the Congregation was permanently established, when the Bishop* secured a few of the Sisters to take charge of St. John's Male Orphan Asylum, then occupying the building on the North side of Chestnut street—now the site of the Free Library—in which a Novitiate was established. The first

*Bishop Neumann.

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Superioress was Mother St. John Fournier, whose first mission was in St. Louis after her arrival from France in 1837. She was recalled to St. Louis in 1850; but at the urgent request of Bishop Neumann she returned to Philadelphia in May, 1853. In 1854 the Novitiate was transferred to McSherrytown, Adams County—a house formerly occupied by Ladies of the Sacred Heart. After four years, the beautiful property at Chestnut Hill, Philadelphia, was purchased; and to this place the Mother House with Novitiate was transferred on August 16th, 1858. Bishop Neumann visited the Convent August 21st; it was blessed and named Mt. St. Joseph, August 24th.





John M. Farley
Apr. 7 1914

CHAPTER XXII

Laborers in the Vineyard

St. John's has sent out her full measure of children into the Vineyard of the Lord. Sisters and Priests in goodly number look back to Old St. John's as the cradle of their birth in the Faith. In her schools they received their first education. At her Altar they received the Sacraments; they turned back at the time of Jubilee with joy in their hearts—rejoicing in her triumph, happy in her glory. Among the many sons she has sent to God's service in the spreading of the Gospel, the most illustrious was His Grace, Most Rev. Michael Augustine Corrigan, D. D., late Archbishop of New York. It was in St. John's Parish that that saintly soul, that prototype of St. Francis de Sales, first saw the light of day and first heard the word of God. It was there that his brilliant mind was first taught the elements of learning; and his heart led him to know and love the beauty of virtue. Throughout his life he ever cherished the old Church—the Church of his childhood, the Church of his father and mother. Two brothers of Archbishop Corrigan, also embraced the Priesthood, the late Very Rev. James H. Corrigan who for several years was Vice-President of Seton Hall, and the Rev. George W. Corrigan, Rector of St. Joseph's, this city. It was the author's privilege to assist in St. John's at the

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first Mass celebrated by Father James H. Corrigan.

Others sent forth from this Parish to preach the Gospel were the late Rev. Martin O'Connor, Rector of St. Mary's Cathedral, Peoria, Illinois, and Chancellor of that Diocese; the Rev. Matthew Farley, Assistant at St. Joseph's, Jersey City; Rev. James A. Lundy, Assistant at St. Patrick's, Elizabeth. Daniel G. Durning, a son of Charles Durning and a brother of John C. Durning, who was born, baptized and brought up in St. John's Parish, was the first native of New Jersey who was raised to the Priesthood. He was ordained by Bishop Hughes, and for some time was the Bishop's Secretary. Father Durning died many years ago. From an old photograph which has been kindly loaned, the author is enabled to print Father Durning's portrait.

The late Rev. John Tighe, Rector of St. Paul's, Greenville, Jersey City; Rev. Bernard Moran Bogan, Rector of St. Mary's, Plainfield; Rev. John Callahan, Rector of Help of Christians, East Orange; and Rev. William Richmond, Rector of Our Lady of Good Counsel, Newark, were baptized in St. John's.

Rev. John J. Connelly, who died some years ago when Pastor of St. Mary's Church, Plainfield, and his brother, City Clerk James F. Connelly, of Newark, served as altar boys in St. John's. After St. James was created, the family moved into the new Parish. Father Connelly began his studies for the Priesthood in St. Charles, Endicott City, Md., but in the early days of the Civil War that institution was closed. He then entered Seton Hall and was one of the early graduates. After his Ordination he was sent to St. Mary's, Jersey City, and when the late Father Senez visited his native land in 1866,

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Father Connelly administered the Parish in the Pastor's absence. From Jersey City he was sent to Plainfield. It is related of him that he was the only ecclesiastic in Holy Orders who had preached in the Churches of St. Joseph, St. Patrick's Pro-Cathedral and St. James, in this city, before his elevation to the Priesthood. Father Connelly was an orator—a family trait. His brother, James F., was a member of St. John's Debating Society. Father Connelly was born in Sussex County, and died at the age of twenty-seven years.



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THREE PASTORS OF ST. JOHN'S.

In Old St. John's in years long past, through many weary day,
The first young Pastor preached and pray'd, and gently led the way.
And early in his pastorate he made a law and rule
That all the children (Catholic) should go to Sunday School.
As Pastor he was kind and true, beloved by us all;
In sickness and in troublous times was prompt to every call.
To gently chide the erring one and turn him from his way,
A faithful shepherd watching all, lest one should go astray.
Thus active, vigilant and brave, in Newark's little town,
Before it was a city named of national renown;
The welfare of his people and their sorrows all to know
Was the all-absorbing duty of GREGORY B. PARDOW.

Another Pastor of St. John's, I do remember well—
The volume should be very large to half his virtues tell—
Enlarged the Church and, likewise, built the first parochial school,
Where prayer before arithmetic was made a standing rule.
He said the conscience should be trained to guide impulsive youth,
To set him on a pure career of honesty and truth.
Thirty-four years of faithful work, his ever manly course,
His controversial tilts at times, maintained with crushing force;
His logic clear, sometimes severe, and keenly pointed wit,
The adversary would confess to many a happy hit.
His whole career, so cut and clear, to mark a noble man,
And give characteristic note of the REVEREND P. MORAN.

Anon, another Pastor appears in the old place,
An energetic working man, an honor to his race.
He preached and pray'd, but set at work to renovate the plant,
No idle task, as was foreseen, to compass every want;
The Church, parochial residence, the Sisters' house, the schools,
To brighten up and beautify in pace with modern rules.
This is the way, the very way, to stimulate the mind
Of young and old, of maid and man, the all of human kind.
Example set!—push on the work, nor ever fear to fail,
The breeze, like FATHER POEL'S bark, will fill out every sail—
Will bear you swiftly on the wave and safely o'er the sea,
Until you anchor at the port, from storm and danger free.
So here's a toast to old St. John's and to the Pastor new,
Whose work and worth and active faith 'tis pleasant to review.

Celt.

CHAPTER XXIII

The "New Light Movement"

It will be remembered that what was known as the "New Light Movement" was started in Ireland by zealots of the Established Church of England in the days of the famine, and when Typhus Fever and Asiatic Cholera raged in the land. The "New Lights" were proselytizers. What bribes, the sword, the bayonet and proscription, the vilest persecutions, could not accomplish, the proselytizers hoped to gain—to reach the soul through the stomachs of the starving and famished people. Provisions and weekly stipends of money were offered as the price of apostasy. The author well remembers those days. As a matter of fact only twenty-three, by actual count, were all that the "New Lights" could muster on the only occasion when a public profession was required of the apostates in the vicinity of Abbeyfeale; and there was not a Limerick apostate in the ranks—all came from the County Kerry to attend service in the Episcopal Church located about half a mile from Abbeyfeale, County Limerick.

Ireland has complained of British injustice—that she has suffered the wholesale eviction of her families without cause or provocation—that her children have been robbed and they, the lords of the soil, driven from their homes to make room for pasturing cattle

—that her Religion has been proscribed—that her Bishops and Priests have been hunted down like wild beasts and a price set upon their heads. Why these persecutions? The answer is twofold: Love of God and Love of Country. Ireland would not apostatize from the faith preached upon the hills of Tara by the Apostle of the Irish Nation. Fidelity to the Church only exceeded love of Country. Indeed these two loves might be said to be so closely entwined in the Irish people as if to appear coexisting in their very nature—that God and Country is the motto indelibly inscribed in their heart and mind. Patriotism without religion is like a body without a soul; and if what an eminent writer says is true—that “the only difference between a noble and a mean creature is the love of freedom,” then the Irish race may be called with pardonable pride “God’s Own Nobility.” Surely there is a just Tribunal before which nations as well as individuals must render an exact account—surely there will be a day of retribution; and on that day when Ireland shall stand in presence of that Tribunal and demand justice for her martyred children, rather would the author be found among the oppressed and the enslaved than be counted with the rulers and the oppressors.

The Irish people still cherish the “Spirit of a Nation”—adherence to Faith and love of Freedom—and although overpowered they have never been subdued—although enslaved they have never consented to wear the yoke of the oppressor. They may be dreamers; but they fondly hope and firmly believe that Ireland’s day of emancipation is not far distant when Robert Emmett’s Epitaph will be written. In

connection with the "New Light Movement," the following may be found interesting:

On Good Friday, 1849, the author's father died of the Asiatic scourge; and, a few days later, the parson called at our home. He offered mother half a crown a week for herself, a shilling a week for the eldest son, ten pence a week for the second eldest, six pence a week for the third, four pence a week for the fourth; but all that the body and soul of the author, then not five years old, was considered worth to the Church of England, established by Act of Parliament, was two pence a week! The souls of a sister and a fifteen months' old brother were of no value in the parson's sight. Of course the payment of the sums named was contingent upon apostasy from the Faith. The widowed mother, God rest her soul, seized a blackthorn stick and laid it fast and heavy upon the parson's back until he beat a hasty retreat. She has passed away. Her death was sudden; but even for that one heroic act of faith, there is an abiding hope that mercy was shown to her when her soul was summoned to appear before the Tribunal of Justice. The Rev. Mr. Hamilton, the father of George Hamilton, of John Mullins & Son, furniture dealers, Market street, and of the late Colonel William H. Hamilton, who conducted furniture stores in Market and Broad streets, Newark, some years ago, was the "rural dean" at that time in the part of Ireland in which Abbeyfeale is located. Colonel Hamilton, a few years ago, assured the writer that his father never favored the "New Light Movement."

CHAPTER XXIV

Catholic Education

About ninety years ago only a few Irish Catholics were settlers in Newark. They were poor and had but little or no education. Was it their fault? Rather was it not their misfortune? The people of Ireland had been ruled for centuries by aliens who robbed and plundered them. In the palmy days of Anglicanism in Ireland Catholic education was proscribed by Act of the British Parliament, and the penalty for violation of the "law" was death! That Act has never been repealed. It remains still upon the British Statute Book—a monument to the infamy and intolerance of a so-called enlightened nation! The civilization of the Twentieth Century must contemplate with horror and amazement that a nation which boasts of its superior civilization should attempt to keep a portion of its people in ignorance—retard the march of intellect, the development of the human mind. Bishops, Priests and schoolmasters who dared to discharge their duties to God and their fellow men were hunted down and put to death as if they were public malefactors. What an absurdity is it not for the enemies of the Irish people to accuse us of "poverty and ignorance," when Great Britain is the author of the policies which produced both? When the Irish settlers in Newark came to America,



+ Rich^d Luke Concanen
First Bishop of New York.

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they were determined that their children should enjoy the privilege of education that had been denied to themselves. The few who had some education taught their children and the children of others to read, write and figure. These instructions were given at their homes. In the early Twenties, Edward Quinn, a classical scholar, who settled in Newark, gave lessons to children and young men and women.

The Catholic Church has ever shown a consuming zeal in the education of youth. They will never cease to draw a responsive echo from her heart. They have been her watchword in all her struggles for Christian Education. Open the pages of her Councils, and you will find there the loving words of her Master: "Suffer the little ones to come unto me and do not prevent them." This is strongly in evidence in the case of the American Bishops, assembled for the first time in Plenary Council. Those tender pleadings of the Master's voice constitute the warrant for urging everywhere the establishment of Parish Schools. Again, in another Plenary Council of Baltimore the same language—for truth is unchanging—reappears. In the Pastoral Letter, the Bishops give two reasons for sending children to Catholic Schools: *First*, because of their conviction that religious teaching and religious training should form part of every system of school education. The intrinsic reason of their conviction, however, is this: Religion, or God's revealed truth, is like the light of the Sun which sheds its rays broadcast over hill and valley, sea and river. One in itself, its radiance is universal. All nature reflects the splendor of its beauty. So, whatever truth there is in this world, in science or in art, whatever true progress in humanity, is a reflection of

Divine Truth and has relations with it; for truth cannot contradict itself, neither can its teachings be at variance. Therefore to exclude religion from education would be like cutting off the air that we breathe, like proscribing the light when we go forth in the sunshine. To exclude religion from the School, we must banish God from His own creation, so that the course of human events, the product of human thought, shall no longer be necessarily bound up in Him "in Whom we move and live and have our being." Besides this reason, drawn from the very nature of the case, the Fathers of Baltimore affirm that every day's experience renders it evident that to develop the intellect and store it with knowledge, while the heart and its affections are left without the control of religious principles sustained by religious practices, is to prepare for parent and child the most bitter disappointment in the future, and for society the most disastrous results. Thus did the Plenary Councils of Baltimore place the seal of approval upon the educational work of the late Very Rev. Patrick Moran.

The Catholics of the Diocese of Newark, as well as our co-religionists of the other Sees throughout the United States, are deserving of the greatest praise for the sacrifices which they are making to promote the cause of Christian Education. This work is being prosecuted earnestly and zealously and successfully but unostentatiously. There is no blowing of trumpets or beating of tom toms to attract attention. To encourage knowledge, the handmaid of Religion, is regarded as a work of duty and of love. From time to time we read in the daily press of munificent individual contributions made by wealthy Protestants to the endowment funds of non-Catholic Colleges and

Universities, whose systems are barren of education; and public institutions in which the name of God is rarely if ever mentioned are erected and conducted at the expense of the taxpayers. The gifts of individual Protestants represent sums ranging from thousands and hundreds of thousands of dollars into the millions. But seldom do we read of any wealthy Catholics contributing munificent sums to Catholic Colleges and Universities. While this is regrettable, still the Catholic people are doing their full measure of duty—making heroic sacrifices to keep the lamp of true science burning; and this is strikingly evidenced by the statistics of the *Official Catholic Directory* for 1908. There are between 30,000 and 35,000 Religious engaged in teaching in this country; and, calculating that \$500 a year as about what each should receive for individual services, we have a figure of at least \$15,000,000 per annum. This sum, if capitalized at the moderate interest rate of five per cent., makes an endowment fund of \$300,000,000 invested to promote the cause of Catholic education in this country; and the figure is conservative. Dr. James J. Walsh, who is one of the most brilliant Catholic minds in America, recently called the attention of the members of the Xavier Alumni Sodality, of New York, to these figures; and, speaking of the progress of Catholicity in the United States during the past century, he said that “every five miles along the Hudson River there is a handsome Catholic institution,” and that “the same thing is practically true as regards the Pennsylvania Railroad between New York and Philadelphia.”

CHAPTER XXV

A Most Remarkable Speech by Dr. Woodrow Wilson, President of Princeton University

The most remarkable speech, made upon education during the school year, 1907-8, was given by Woodrow Wilson, President of Princeton University, on the occasion of the Convention of the Association of Colleges and Preparatory Schools of the Middle States and Maryland, held in the College of the City of New York, on November 29th, 1907. Dr. Wilson made this remarkable statement:

"I have been teaching now for nearly twenty years. I have been conducting Classroom Exercises for nearly twenty years, and I don't think I have been teaching any appreciable portion of that time. I have been delivering lectures which I meant to be interesting, and the result has been that my pupils for the most part have remembered my stories and forgotten my lectures. We have just passed through a period abounding in pedagogical theories. We have been doing nothing else but making experiments upon lads and youths for the purpose of testing some new fangled notions, which we put forth more out of intellectual curiosity than of deep conviction. You know perfectly well what the result has been; you know that the children of the past two or three decades in our Schools have not been educated. You know that with all our teaching WE TRAIN NOBODY; you know THAT WITH ALL OUR INSTRUCTION WE EDUCATE NOBODY."

Here is a tremendous indictment against the non-Catholic educational methods in every grade of school, from the Grammar to the University. Throughout his whole discourse the President of Princeton University enforced the proposition with which he had begun. For several decades our great

Colleges and Universities, he said, have been educating nobody. A vast amount of information has been imparted, but no real education has been accomplished. Dr. Wilson proposed that the way to educate is to have a set of formative subjects: Language and Literature, Science and Mathematics, History and Philosophy. Assign your task to each of these, and as your task becomes easy, substitute something more difficult in the same line. Train the mind, and every faculty of the mind, by exercise in these formative studies, and at the end of your four years of High School and your four years of College you will have an educated man.

What President Wilson so vehemently desired to see accomplished, our Catholic Colleges and High Schools have been doing. Not only is this true of Seton Hall College and other Catholic Colleges and Schools of New Jersey, but of our educational system throughout the United States. The Jesuits especially have been pursuing this method of education during the three hundred years of their existence. President Wilson reasoned most precisely on the lines of the famous *Ratio Studiorum*. Our Catholic educational institutions have been doing what he so anxiously hopes Princeton and all the other Colleges and Universities may do, and far more have we been doing: we have been educating not only the minds of our boys, but we have been educating their hearts. We have been educating the boy as God made him, with all his powers and faculties. We have been drawing out all the good that is in him, and striving to correct all the evil—to make him a scholar and a cultured gentleman.

The author knows that many of our Catholics, who

have great social pretensions, sacrifice everything else to this craze for social distinction, and send their boys to the Colleges where, as President Wilson says, "no one has been educated for several decades." In these Colleges, which have great newspaper notoriety for football and boat races, and sometimes for scandalous rowdyism, these Catholic boys have been put through a course of spiritual starvation, in an atmosphere charged with agnosticism, or at least with indifference. If some have survived without losing their Catholic Faith and Practice, many have lost both, or at least come out such weaklings in Religion, as to be on the verge of failure on what counts for Eternal Life, for as the Gospel has put it: *"This is Eternal Life, that they may know Thee the only true God and Jesus Christ Whom Thou hast sent."*

In choosing a College for their sons, no parent should choose a College whose atmosphere is malarial—a College where there is no exercise for the pupils and where the diet is a starvation diet; and yet, do not Catholics who send their sons to non-Catholic Colleges place them in an atmosphere full of spiritual malaria? They place them in a College where there is utterly no spiritual exercises, no Sacraments, no Prayer, no careful guidance of the soul, and they submit them to a course of absolute spiritual starvation. The friendships and associations formed are also usually, at least, un-Catholic, if not anti-Catholic; and, if a young man falls in love it must be with what he knows and sees, and a mixed marriage is often the result of un-Catholic education. It is not difficult to see the final outcome of all this. In two or three generations, if there be any faith left in such families, and any hope for their eternal

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salvation, it will be through some miracle of God's grace in spite of their own efforts to have destroyed their faith and hope of eternal life.

Catholics have nothing to gain by going out from the Catholic Faith and Practice—nothing to gain by going to Colleges where by their own admission “no one has been educated for several decades.” The Rev. Thomas J. McCluskey, S. J., President of St. Francis Xavier College, New York, emphasized the facts above given in a talk at the breakfast of the Xavier Alumni Sodality after the Communion Mass, on Sunday, June 7th, 1908, and added: “There is not one of these Colleges, whose Philosophy can compare with the solid and true system given in our Jesuit Colleges and Universities. We do not experiment on the boy. We know what we intend to teach, and we teach it. We know our conclusions in Philosophy, and we have defended them before the world for three hundred years and upon our system has been placed the approval of the Church, ‘the pillar and the ground of truth.’ Our principles are these which must save the Republic—the permanency of marriage, the sanctity of the home, the forbidding of divorce, the formation of character in the youth committed to our charge. These are the long and lasting things that count for success for the individual, and permanency for the State. You, Gentlemen of this Sodality, all of you graduates of Colleges and Universities, ought to be a unit on these fundamental principles. I know there are some of you who had not the opportunity of a Catholic Education. That your faith has survived in spite of your training is an evidence of what God had done in the home before you went out into the malarial atmosphere of

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your non-Catholic College. Look back to your own Colleges, where you were educated, and see if you have not suffered in your faith and practice by the years you were there. These years, certainly, did nothing to strengthen your faith and practice. I am glad you are here with us in this Alumni Sodality; but, as you love your children, do not expose them to the same danger to which you were exposed, and send them where they will not be educated in mind and heart, as they would be in a Catholic College."





+ John Connolly

CHAPTER XXVI

St. John's Eldest Daughter

St. Mary's, for Catholics of German nationality, was the second Parish established in the Town of Newark. The late Rev. Nicholas Balleis, O. S. B., who celebrated the Golden Jubilee of his ordination of the Priesthood on December 6th, 1881, was the first Pastor. In 1841, while an Assistant at St. Nicholas Church, Second street, New York, Bishop Dubois assigned him to minister unto the spiritual wants of the Catholics of German nationality in Newark and vicinity; and the same year Father Balleis organized St. Mary's Parish—the eldest daughter of old St. John's. Next to the congregation of St. Anthony of Padua, at Macopin (now Echo Lake), Morris County, which had been settled by Catholics from Prussia and Baden, St. Mary's is the oldest German Catholic Congregation in this State. Twenty-seven years ago, in writing up the Golden Jubilee of Father Balleis which was celebrated in St. Mary's with imposing pomp and ceremony, the author, then Newark correspondent of the *New York Freeman's Journal*, furnished that paper with a historical sketch of the progress of Catholicity in the Parishes of St. Mary and St. Anthony of Padua, and he laid especial stress upon the noble evidence of living faith which the Catholic settlers of Macopin

had made manifest—holding steadfast to the tenets of Holy Mother Church for sixty years, although during that period they only had the ministrations of a Priest very infrequently—sometimes once or twice a year, and it is related that for a period of thirty years they had not seen a Priest. Those Catholic laymen built a structure in which they assembled on Sundays and Holy Days to recite the Rosary, engage in Spiritual Reading and impart instructions in the Christian Doctrine. The building was also used for secular educational purposes.

When he first came and for several months after his advent, Father Balleis used to assemble the scattered Germans of Newark and vicinity twice a month in old St. John's Church and preach to them in their mother tongue. This he was able to do, through the kind permission of Father Moran. Towards the close of the year 1841, the number of German families had increased to seventy, and Father Balleis was enabled to purchase a plot of ground on Grand street (now Howard street), corner of Court street, and begin the erection of a frame Church edifice. The structure was thirty feet by fifty feet. A small parochial residence was also erected. Mass was first celebrated in the building on January 31st, 1842; but the Church was not solemnly dedicated until late in the Fall. Bishop Hughes officiated at the solemn and imposing ceremonies.

Soon after the completion of the building, a school was opened in the basement, with some forty pupils in attendance—one of the first Catholic schools in the State. The congregation growing with surprising rapidity, and the property on Howard street being too small to have a larger edifice erected thereon,

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Father Balleis bought the site of the present Church on High street, corner of William, in the Summer of 1846, and immediately took steps to have the temporary church edifice moved thither—a distance of nearly half a mile. There was scarcely a building the whole distance from the old site of the edifice to the new site at that time. The Church edifice was moved along on rollers; but scarcely had the contractor proceeded half way than he refused to carry out the terms of the contract because it would entail serious financial loss, and the Church “on rollers” was abandoned by him—left in the middle of the street. Father Balleis, however, was not dismayed. He arranged with another contractor; and, although the edifice was nearly a month on its journey from Howard to High streets, he managed to have the *Angelus Bell* daily tolled; and he celebrated Mass on Sundays.

Know-Nothingism ran mad in 1854; and St. Mary's struggling Parish underwent a severe trial. The Church as so many others, reared by the alms of poor laborers, was marked out as a victim for the vengeance of impiety. On September 5th, 1854, (according to Shea's admirable history, *“The Catholic Church in the United States”*), St. Mary's was demolished in broad daylight by an Orange lodge from New York, on the pretext that a pistol had been fired on their procession from a window of the Church. “The Orangemen were parading in commemoration of the Battle of the Boyne and King William, their patron saint. They threw stones into the windows, fired shots at the structure, and some forced an entrance into the Church and demolished statuary, pictures and other articles.” The claim of the Orangemen that

their procession had been fired upon was devoid of truth—had no foundation in fact, as all the independent newspapers admitted and as the judicial investigation proved. *The New York Tribune* said: "It is worthy of remark that while five or six Catholic Churches in this country have been destroyed or ruined by an excited populace, not a single Protestant Church can be pointed out which Catholics have even thought of attacking." "The Orange procession was armed, and in firing on the spectators killed one man and seriously wounded others; but even this could not provoke any breach of peace on the part of the Catholics." While the spoliation and desecration was going on with vandalic fury, the Rev. Charles Geyerstranger, O. S. B., whose services Father Balleis had been fortunate in securing during the previous year, forced his way fearlessly through the godless crowd to the altar and saved the Blessed Sacrament from profanation. The lives of both Fathers had been threatened, and the horror-stricken parishioners, having still fresh in their minds the abominable outrage perpetrated a few months before on the person of Father Bapst,* of the Society of Jesus, at Ellsworth, Maine, by similar miscreants, were greatly alarmed for the safety of their beloved priests; but no violence was done them. Not only were the Orangemen armed with firearms, but some carried hatchets. One of the vandals chopped off the head of a Statue of the Blessed Virgin in the Sanctuary, and also the hands just above the wrist. Retributive justice followed. Six months afterwards, that miscreant lost one of his hands—the very hand which wielded the hatchet was caught in the machinery of a mill where

* Father Bapst was murdered and disemboweled.

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he was employed; "blood poisoning set in, and the unfortunate man died a raving maniac."* Another of the miscreants lived in Newark for years and his feet gradually turned outward until the toes of each foot pointed in opposite directions.

The disfigured Statue of the Blessed Virgin which the Orange mob desecrated is enshrined in glass on the Epistle side of St. Mary's Church, just outside the Sanctuary railing. The head of the Statue had been lost for several years. It was found in St. Vincent's Archabbey, near Latrobe, Westmoreland County, Pa., and there treasured by the present Father Abbot of St. Mary's, the Right Rev. Hilary Pfraengle, O. S. B., until it was restored by him to St. Mary's. In front of the shrine where the disfigured Statue stands is a card inscribed:

THE STATUTE

OF THE BLESSED VIRGIN

together with St. Mary's Church, corner High and William Streets, Newark, N. J., was demolished by a mob of Orange rioters from New York

on the
5th day of September,
1854.

Frederick A. Morton, No. 42 Park street, who is one of the author's highly respected Presbyterian neighbors, said the other day that he saw the attack made by the Orangemen upon St. Mary's Church. He was then attending the Wesleyan Institute, now known as the Newark Academy on High street, opposite the Church. "When the Orangemen began the attack, firing upon the Church, the scholars made a rush to get out; but the doors were immediately locked—we were all locked in—from the windows of

*Newark correspondent of the *New York Freeman's Journal*.

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the school we watched the mob and saw what was going on. The Orangemen discharged their firearms and hurled stones and other missiles at the white Cross on the apex of the Church, but they could not get it down. The Cross, as I remember, escaped all injury. It was never hit by either bullet or missile. The next day, with other school companions, I entered the Church, and shall never forget the 'abomination of desolation' which met our view. The Statue of the Virgin was laying on the floor in the centre aisle in front of the Sanctuary and in front of the main altar, and the right side appeared as if it had been chopped with a hatchet. The interior of the Church was wrecked. Even the organ was torn to pieces—the pipes were twisted in all directions."



CHAPTER XXVII

Orangemen Not Loyal Citizens

Orangemen take a most solemn oath to uphold the Protestant British Crown; and yet, because their dark lantern society is a menace to good government, they have no recognition either in England or Scotland. Orange lodges will not be permitted to be organized in Great Britain; in fact they are absolutely forbidden. When the present King of England visited Canada and the United States in 1860, the Orangemen of Ontario made great preparations to receive him. In every city which the Prince was to visit, they erected arches under which he was to pass. The Duke of Newcastle, in whose charge His Royal Highness was, refused to permit him to recognize the Orangemen, directly or indirectly; and there was "a great howl," but not by Rome! There were threats of rebellion—even revolution—heard on all sides, made by the "loyal" Orangemen. How could the Duke consistently permit the heir apparent to the British throne to countenance in Canada an infamous society which was proscribed in England and Scotland by the British government?

The free soil of the United States, hallowed by the civilized influences of Catholic Missionaries and sanctified by the blood of patriots is no place for Orangeism. How can an Orangeman be a good American citizen? How can he take the oath of allegiance

to the State and Nation without stultifying himself—perjuring himself? Should he become an American citizen so far as outward appearances go and continue in affiliation with his Orange lodge, is he not a hypocrite? With the words of his mouth he professes fealty to American institutions, but in his heart there is war against them because of his hidebound oath of fealty to the dynasty of an alien power which he professes to renounce but continues to support. “But should not Orangemen be protected in their civil rights,” the author has been asked? No class should be privileged to *abuse civil rights* by performing a *very uncivil act*. To insult others, the purpose of Orangemen in their parades, should not be countenanced for a moment. As well might we close our eyes to the abuses of civil rights by Anarchists in the name of Liberty! As well might Americans applaud the Orangemen who on the early morning of July 4th, 1862, raised a Palmetto flag over an arch on the bridge spanning the Rideau Canal at Ottawa, Canada—under which several American citizens were obliged to pass on their way to take a train for Ogdensburg, New York, to participate in the Fourth of July celebration! Was not this a gross insult to American manhood—especially when our country was involved in the throes of Civil War?



J. DWYBOLL Bk

CHAPTER XXVIII

St. Patrick's Parish

The second spiritual offspring of St. John's was St. Patrick's, now the Pro-Cathedral. It will be recalled that Bishop Hughes had informed the congregation of St. John's of the purpose of Father Moran to secure land for another Church in a central part of the town, but for prudent reasons the location was not then designated. On October 26th, 1846, the executors of General Thomas Ward sold at public auction the lots on the corner of Washington and Nesbitt streets (now Central avenue) where St. Patrick's Pro-Cathedral now stands. Father Moran appointed Bernard Kearney, Anslem J. Fromaget, George Dougherty (grandfather of Dr. George O'Gorman), Nicholas Moore and Dr. James Elliott, a committee to attend the sale. They were instructed by their Pastor to bid separately for the lots. Because of the antagonism to Catholics in those days, Father Moran believed if it were known that the property was wanted for a site for a Catholic Church he would not be able to secure it. Several lots needed for the Church were bought by Mr. Norris, a Protestant of wealth who lived in Washington Place, the owner and occupant of the residence now occupied by Hon. James Smith, Jr., former United States Senator; but when he was afterwards visited by Rev. Father Moran, who explained the circumstances, he transferred the

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lots to the Priest at the price he had paid for them and besides, he made a large donation, expressing regret that he had not been advised of the intention of those whom he had outbid.

Father Moran entered into a contract with a prominent builder to erect a Church edifice according to plans furnished. The Pastor of St. John's was the architect. He had the plans already drawn, and determined to exercise daily supervision of the work while in progress. The foundation was laid, and nearly finished, much lumber and brick were on hand, and in the course of a few days the ceremony of laying the corner stone was to be performed by Bishop Hughes. Late one night, however, Father Moran received word that the contractor had run away from town and that he was very much indebted for lumber, brick and wages for the workmen. The Pastor and the people of old St. John's Church had to pay all bills—a very large sum for that time—and the building of the Church was stopped for more than a year. Bishop Hughes sent the Rev. Louis Dominic Senez to be Father Moran's Assistant, and the energetic young priest undertook to finish the work on St. Patrick's. The Assistant Priest of St. John's electrified everybody. The people contributed with remarkable generosity, and work on the Church progressed. The corner stone was laid by Bishop Hughes, September 17th, 1848. The day was stormy—the fury of the elements had burst forth; and because of the storm, the collection taken up was small, for the drenched people had hurried away after the sermon. The congregation of St. John's, however, to whom Father Senez made a fervent appeal on the following Sunday, contributed a large sum of money

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for the new edifice. St. Patrick's was dedicated March 17th, 1850, Bishop Hughes officiating. He was attended by Fathers Moran, Senez and Balleis, O. S. B., besides two priests from Brooklyn. The Bishop preached in the morning, and the Rev. Father Deluynes, S. J., preached in the afternoon.

An unpleasant event occurred when St. Patrick's was nearly completed. Painters were engaged in pointing and painting the outside walls. One morning a workman who was somewhat under the influence of liquor insisted upon ascending a ladder to work. He had succeeded in getting four or five steps upward when the Pastor seized the ladder, and the man either jumped or fell off and sprained his ankle. Legal proceedings were instituted against Father Senez; the Grand Jury found a Bill for grievous assault, and at the trial the Judge imposed a fine of \$250.00 and costs. At this period it was not difficult to create bad feeling against a Priest. The public mind had been poisoned by the circulation of vile literature made up of falsehoods about the Catholic Church doctrines. The most improbable stories were generally believed; indeed, it would seem as if the wish to believe falsehood was father to the thought.

The Church having been dedicated, Father Senez became the first Pastor. He established a Sunday School and a Day School; organized societies for adults, and laid the foundation of what has become one of the chief glories of the Diocese of Newark—St. Mary's Orphan Asylum at Vailsburg. The Pastor had four rooms fitted up for his own residence in the dormitory of the school. In the Winter of 1851-2, he had beds put into the dormitory, gathered in about a dozen orphan children who had no one to properly

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care for them, and ere long the number of orphans increased to twenty-three. They were gathered from both parishes—nearly half the number being from St. John's. These orphans were clothed and fed and cared for by a few charitable young women. In the Winter of 1852, small-pox was epidemic in Newark, and broke out among the orphans. Four of the little ones were stricken with the loathsome disease. During the day they were attended by some of the young women (school teachers); but Father Senez would not permit any of the teachers to sit up at night. He himself performed the duties of nurse during the nocturnal hours. All the patients recovered. The pupils of the Day Schools on the floors beneath were not vaccinated. Afterwards, when the Diocese of Newark was erected and the Sisters of Charity were brought into this vineyard the orphans were taken to the home of the Sisters at the corner of Washington and Bleecker streets. Subsequently St. Mary's Orphan Asylum was permanently established at Vailsburg and all orphans were taken there. St. Patrick's Parish extended North to Woodside, South to Waverly, and West from Broad street to the Orange Mountains, excepting the Parish limits of St. Mary's (German) Church. In 1852, Father Senez built St. John's, Orange, and established a Day School. The Rev. John Hogan was then his Assistant at St. Patrick's, and the Pastor and the Assistant said Mass in Orange on alternate Sundays. The Church was a frame structure, large enough for the resident Catholics of the village. In its erection, the Priests were assisted financially by a devoted and liberal member of St. Patrick's who resided in Orange—a sea captain named Ward. When the building was

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finished and surmounted by the Cross, the Pastor remarked to Captain Ward that "the building would remind him of his ship; the Cross his ship's pennant; and watching this and his compass he might hope to escape storm and shipwreck."

His Holiness, Pope Pius IX. of blessed memory, erected the Diocese of Newark, comprising the entire State of New Jersey, a Suffragan See of New York in 1853, and appointed the Right Rev. James Roosevelt Bayley its first Bishop. He was consecrated by Mgr. Bedini, Apostolic Nuncio to Brazil, on October 30th—the imposing ceremonies taking place in St. Patrick's Cathedral, Mott street, New York. The first Ordinary of the See of Newark selected St. Patrick's for his Cathedral Church. He appointed Father Senez Pastor of St. John's, Orange—the Rev. Bernard J. McQuaid succeeding Father Senez as Pastor of the Pro-Cathedral, and Father Hogan was appointed first Pastor of St. Peter's Church, Belleville. After the Civil War began Father McQuaid was appointed President of Seton Hall College, and the Rev. George Hobart Doane was appointed Pastor of St. Patrick's, and in turn he was succeeded by the present zealous Rector, Rev. Isaac P. Whelan, who was formerly an Assistant Priest in old St. John's.

Mgr. Joseph M. Flynn relates this interesting story in which the present Rector of the Pro-Cathedral figures: "At the outbreak of fanaticism, stirred up by native Americans and Know-Nothings, St. Mary's (Elizabethtown) did not escape attention. The infuriated rabble marched toward the Church with the avowed intention of sacking and destroying it. With the open Bible—the Book of all books which embalms sentiments of peace and good will toward

all, and the stifling of human passion—at the head of the procession, these sons of savage hate and crass ignorance wended their way to the modest edifice which stood for the faith and for the sacrifices of the Irish Catholic. Father Howell well knew what it would mean, if in some way he could not induce the men of the congregation to absent themselves from the scene of impending conflict. He succeeded. Then to the women he entrusted the task of defending the Church. With their babes in their arms, they grouped themselves, these worthy daughters of martyred sires, in front of the main door, and awaited the oncoming hostile mob. In the forefront, nerving the rest to courage by her bravery, stood the wife of Captain Whelan. In her arms her infant son, who, grown to manhood, was destined to meet and overcome more subtle and more powerful foes of the Master, faced the leader, who was well known to her. ‘Come, Mary, stand aside with your child!’ shouted the leader. ‘No, Sam, I will not. You cannot enter this door, but over the dead body of my child and myself!’ she quietly replied. Daunted by this manifestation of courage, and not entirely devoid of the chivalrous spirit which at times his forefathers were wont to manifest, he hesitated for a moment. Then, turning to his fellows, he told them to go home, and with a terrible oath he swore he would brain the first man who would lay a finger on woman or child. Father Howell’s strategy was successful, and the Church was saved.”

Mgr. Doane took great pride in St. Patrick’s Parish Schools, which are in charge of the Christian Brothers and the Sisters of Charity; St. Mary’s Academy, in charge of the Sisters of Charity; the St. Vincent de

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Paul Society; the Sodalities and the Holy Name Society; but he ever manifested special interest in St. Michael's Hospital—one of the best institutions of that character in the United States. As the history of St. Michael's Hospital will be written at some future time, the author desires to anticipate the work of its historian by relating the fact that the necessity for such an undertaking was recognized by the Rev. Patrick Moran, Pastor of old St. John's, in the need which arose in 1848-9 when so many Irish immigrants came to Newark suffering with "ship fever." Many of the unfortunates came here only to die. Father Moran secured a refuge for the afflicted Irish immigrants where many were nursed back to life, and where those whom God called were at least assured of care before the last summons. The Pastor of St. John's, although not a physician, was skilled in medicine; but before coming to Newark he used to attend Bellevue Hospital, New York, where he acquired some practical knowledge of medicine. He secured quarters for a temporary hospital; and the first hospital in the city of Newark was opened in St. John's Parish, on Mulberry street, near the Centre Market. The late Dr. James Elliott was graduated from the New York University in 1849, and Father Moran immediately secured his professional services in ministering to the sick.

CHAPTER XXIX

Mgr. George H. Doane's Monument

The late Right Rev. Mgr. Doane, Prothonotary Apostolic and Rector of St. Patrick's Pro-Cathedral, was a faithful priest. The work performed and the results attained during the years of his ministry stand forth resplendently as a monument to his zeal, earnestness of purpose and fidelity to duty. Through the generosity of the citizens of Newark, regardless of racial or religious proclivities, a monument in bronze and stone has been erected in Rector Park, North of Trinity Protestant Episcopal Church, to perpetuate, not the priestly character of Mgr. Doane, but, as the Civic Committee stated, "in honor of a man who identified himself with many movements for the betterment and uplifting of the civic spirit of our city." The Civic Committee comprised Hon. James Smith, Jr., Chairman; Rev. Louis Shreve Osborne, Jeremiah O'Rourke, Richard C. Jenkinson, Dr. Leslie D. Ward, Hon. Gottfried Krueger, Henry M. Doremus, Rev. M. Leucht, James Taafe, John F. Shanley, William Campbell Clark, Samuel Kalisch, William B. Kinney, John Cotton Dana, John F. Kehoe, Joseph M. Byrne, Treasurer, and James M. Reilly, Secretary. Mr. Shanley and Mr. Taafe, having received permission from Bishop O'Connor and also the consent of the Reverend Rectors, visited the

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different Catholic Parishes to create an active interest among the people for the purpose of raising subscriptions towards the Monsignor Doane Monument Fund. They were aided by the Treasurer and Secretary of the Committee. This Monument was unveiled January 9th, 1908, with imposing ceremonies. Hon. James Smith, Jr., former United States Senator, Chairman of the "Doane Memorial Committee of the City of Newark," presented the Monument, on behalf of the subscribers; and His Honor, Mayor Jacob Haussling, accepted it on behalf of the city. The Right Rev. John J. O'Connor, D. D., now happily ruling the See of Newark, made an address, in which he said it was not necessary to erect a monument made by human hands to perpetuate the memory of George Hobart Doane among the Catholic people. Addresses were also made by Hon. Samuel Kalisch, the Rev. Joseph M. Leucht, Rabbi Emeritus of the Jewish Temple, Hon. Richard Wayne Parker, M. C., the Rev. Louis Shreve Osborne, Rector of Trinity Protestant Episcopal Church, and others.

The Knights of Columbus* of this city, the Young Men's Catholic Association of St. Patrick's, the Holy Name Societies representing different Parishes, the Grand Army and other organizations took part in the parade. The Joint Committee of Newark, Olive Branch, and Star of Bethlehem Councils, Knights of Columbus, had authorized their Chairman, Paul V. Flynn, and their Secretary, Miles F. Quinn, to issue an address to the members of the Order, from which this excerpt is taken: "While citizens gener-

*The Knights of Columbus, in National Council, at St. Louis, this year, resolved to raise the sum of half a million dollars for the Washington University. The sum is expected to be raised within the next two years. The membership of the Order approximates 225,000.

ally are called upon to pay tribute to the memory of the late Mgr. Doane, it is especially not only meet and proper, but the duty of the Knights of Columbus and our co-religionists to bear public testimony to the civic and religious virtues of him who accomplished so much for Catholicity by word and example. Mgr. Doane was an ideal citizen. In him the love of his religion and the love of country, in all the potency of their strength and the splendor of their magnificence, manifested themselves in the perfection of their nature. He had the courage of his convictions—the courage to do that which was right, no matter the personal sacrifice. In the grandeur of his life what a magnificent legacy has he not left! Let us profit by his example. When the Civil War threatened the disruption of this land of ours, Mgr. Doane marched to the front with his co-religionists and the other co-patriots, encouraging them onward to duty and ministering unto them. ‘God and Country’ was the battle cry. No matter from what aspect it may be viewed, the exemplary life of this ideal citizen teaches lessons of duty, patriotism, religion and love. It was a life whose influence more than aught else in his time and generation contributed to eradicate intolerance and fanaticism, which blinded honest but misguided minds, and brought them to a realization of the civic truth that they must respect the constitutional rights of others, as they would have their own respected.”



John Hughes Abp.

CHAPTER XXX

The Conversion of George Hobart Doane

Tributes to the memory of the late Mgr. George Hobart Doane have been told in prose and sung in verse; but the story leading to his conversion to Catholicity remains in part an unwritten history. Because of the lesson which it imparts that story must now be related. George Hobart Doane was a son of the first Protestant Episcopal Bishop of New Jersey, and a deacon at Grace Church, this city. He was deeply interested in the Puseyite Movement. At that time there was an Irish Catholic employed as a domestic at the rectory. The young deacon found her prayer book one day, "The Key of Heaven." He examined it and became interested in the instructions relating to the Sacrament of Penance. He was of a bright disposition and not infrequently joked with the domestic about the Confessional. "Mary," he would ask, "When did you go to confession last?" "What did the priest say?" "Are you going to confession next Saturday?" These and kindred inquiries were jocosely made. One morning there was a knock at his door; and, in answer to his "Come in," the domestic entered. "Mr. Doane," quoth she, "you lost a silver coin about six months ago; here is your half-dollar. I am going to Confession and must make restitution or the priest won't give me absolution." George H. Doane recalled conversations he had

had at his father's home at Burlington with an Irish Catholic, who was the "man-of-all-work," and the attempts he had made to make an Episcopalian out of him after returning from the visit to Rome, which he describes in "A Letter" to Right Reverend James Roosevelt Bayley, D. D., Bishop of Newark, and his discussions with the "man of all work" about the Confessional and other matters pertaining to Catholic Faith and Practice.

These thoughts caused him to think and ask: "If priests of the Roman Catholic Church have power to hear confessions and give or withhold absolution, why should not priests of the Protestant Episcopal Church exercise such faculties? Have they not the power, if their ordination is valid and our Church is a branch of the one true Church Catholic?" He went to Burlington, made a short visit to his father and then returned to Newark.

When the train stopped at Rahway, the Right Rev. James Roosevelt Bayley, Bishop of Newark, entered the passenger coach and took a seat near the front. George H. Doane was seated near the centre of the car. He and the Bishop were not acquainted—only knew each other by reputation. Arriving at the Market Street Station, two cabs were in waiting. The Bishop entered one and was driven to No. 35 Bleecker street, the Episcopal residence. The Protestant Episcopal Deacon took the other and was driven to Grace Church rectory. That night, he went to Bishop Bayley's house. He rang the bell, and one of the Assistant Priests opened the door. He first took Deacon Doane for a Seminarian from Seton Hall, because he wore a Roman collar. The visitor asked to see the Bishop. The priest told him he could not until next morning

because Bishop Bayley had retired for the night. The young man was persistent—he must see Bishop Bayley *then*. The Bishop was informed by the priest, and word was sent out that the caller should come again. George Hobart Doane was not satisfied, and he expressed his determination not to leave the house until he saw the Bishop. This being reported to Bishop Bayley, he came from his room and invited the young man to enter. George Hobart Doane unbosomed the secrets of his soul to Bishop Bayley. He came to “a higher power” and had the inestimable happiness soon after of finding himself *In Haven* at last, having weathered the tempestuous storms which had threatened to wreck his hopes eternal.

Right Rev. Joseph M. Flynn, in his history, *The Catholic Church in New Jersey*, thus describes the visit of George Hobart Doane to Bishop Bayley:

“One Saturday evening, after Confessions in St. Patrick’s, Mr. Matthew O’Brien, the sexton, called on Father McQuaid to tell him that a young man had walked into the Church and insisted on seeing Bishop Bayley. The sexton directed him to go to the Bishop’s House. While Fathers McQuaid and Venuta were discussing the character of the visitor and the nature of the errand, the night-bell rang. It was then after eleven. At the suggestion of Father McQuaid, Father Venuta answered it. He found a tall, handsome young man, who excitedly asked for the Bishop. He was told that as it was already late it would be difficult, if not out of the question, to see him. He so persisted, that finally Father Venuta went to Bishop Bayley’s room, and delivered the young man’s message. The Bishop replied, ‘Tell him I can’t see him to-night; it is too late, and let him call again.’

But, undaunted by this rebuff, the young man replied that he would not leave the house until he saw the Bishop. On hearing this, Bishop Bayley came out of his room and invited the stranger to enter. They talked far into the night, and George Hobart Doane returned to Grace Church rectory and informed the Rector that he could take no part in the services that day. He paid a short visit to his father, who was the Episcopal Bishop of New Jersey, and promised him to wait two months—in Newport—before taking any decisive step. In that fashionable watering place he met Mrs. Peters, of Cincinnati, and other devout Catholics, who instructed and confirmed him in the doctrines of the Church of whose priesthood he has been these many decades of years its glory and its boast.”

The “visit” to Burlington to which reference is made in this excerpt had been made by George Hobart Doane before his call upon Bishop Bayley. It was the very Saturday night on which the Bishop entered the railway train at Rahway that the call was made; and this is evidenced by a perusal of “A Letter” written by George Hobart Doane to the Bishop of Newark in 1856, when he was pursuing his studies in the Collegio Pio: “That night, at Rahway, you stepped into the car in which I was. It seemed to me providential, and I took it as such, and determined, yes, before I slept, for who knew that that night might be my last, to seek counsel, and comfort from you, who, if anyone could, I knew, could give to me. * * * *You advised me to be patient, and to wait, to write to Burlington and state my condition. I did.*” etc. Some years elapsed before Bishop Doane and his son met again; and at

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this meeting a reconciliation was effected, as related by Mgr. Flynn (*The Catholic Church in New Jersey*, page 211). "After some years in the Priesthood, Father Doane was invited by the Pastor to preach in the Catholic Church in Burlington, his home, and the Episcopal See of his father. Bishop Doane remarked to his man-of-all-work, a Catholic: 'Well, I see the prodigal is coming home. Then we must kill the fatted calf.' He sent ornaments from his home and flowers from his garden for the adornment of the altar; and in the evening father and son were reconciled."

But the author must let George Hobart Doane continue the interesting narrative of his conversion:

* "A LETTER

"TO

"THE RIGHT REVEREND FATHER IN GOD

"JAMES,

"BY THE GRACE OF GOD, AND THE FAVOUR OF THE
"APOSTOLIC SEE, BISHOP OF NEWARK,

"Containing some remarks upon a statement lately published in the Journal of Proceedings of the Seventy-third Annual Convention of the Episcopal Church in the State of New Jersey, held in Grace Church, and in Trinity Church, Newark, on Wednesday, 28 May, 1856, and published at Burlington, by Samuel C. Atkinson, Printer, purporting to give an account of his Conversion to the Catholic Faith,

"BY

"G. H. DOANE, A. M.

"Our soul has escaped as a bird out of the snare of the fowler; the snare is broken, and we are delivered."

"A Letter," thus described, was written by George H. Doane, November 13th, 1856, when he was a student of Theology at the Collegio Pio, Rome, Italy.

*NOTE.—The narrative having required in some of its parts the use of the Protestant version of Holy Scripture, it has been used in all. The writer deems it proper to add that, in doing so, he disclaims any intention of recognizing it as the authorized translation of the Word of God:

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It was addressed to Bishop Bayley. After the latter was promoted to the Metropolitan See of Baltimore and just before taking his departure from the See of Newark, Archbishop Bayley placed "A Letter" in the hands of the late Dr. James Elliott; and through information received from Hon. James Smith, Jr., former United States Senator, who was one of the late Right Rev. Mgr. George H. Doane's executors, the precious document as it emanated from the pen of George H. Doane nearly fifty-two years ago, has come into the author's possession and is herewith published for the first time:

A. M. D. G.

COLLEGIO PIO, ROME,

FEAST OF S. STANISLAUS KOSTKA,

Nov. 13, A. D. 1856.

Right Reverend and Very Dear Father in God:

You will remember during the short time I was with you after it had pleased God to give me the Grace of Conversion to the Catholic Faith, that you quite agreed with me as to the inadvisability of my making any reply to the numerous attacks which were made upon me in consequence of the step which I had taken. Many of them were so absurd as to refute themselves to any unprejudiced reader, and all of them were written in the heat of excitement, the evidence of which very much impeded their effect. Yesterday, however, I met for the first time with a document purporting to give in an official form an account of my conversion preceded by a short history of my life. The sources from which it proceeds while on the one hand it gives an authority to the statements which it contains, on the other renders it a peculiarly difficult and delicate matter for me to know what notice I should take of it. Leaving myself entirely out of the question, I deem it my duty in the most respectful way to make a counterstatement, which while it will not deny any of the facts alleged, will show that these facts when fully stated and explained are calculated to cause a very different impression from the one which must necessarily be left by them as they at present stand. I do so in the form of a letter to you, and leave it to you to make what use of it you

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think will most redound to the glory of God, and the extension of His Church—as a small tribute of my gratitude to Him for having led me out of a barren and dry land where no water was, into the green pastures of His blessed fold, and beside the pleasant waters of comfort.

I should do violence to my nature, and to the truth, were I to deny the happiness of my early years at Burlington. In religious matters, it was one of the chief centres for the dissemination of the views which took their origin in Oxford, and were first broached in the “Tracts for the Times.” I took them at their word, and fondly believed that as a member of the Protestant Episcopal Church, much as I disliked the name, I was in communion with the Church Catholic. I tried to be consistent in that belief, and to act up to it, as well in doctrine, as in practice. It was very hard work as you well know. The fact that in that communion opinions the most different are held on the most important articles of the faith, such as the Apostolical Succession, Regeneration in Baptism, the Real Presence in the Eucharist, as well as the existence of practices the most opposite in liturgical matters, often gave me serious uneasiness, but I supposed that they were permitted by God to try my faith, and endeavored to bear them patiently. When Rome, as the Catholic Church was called, was mentioned, remarks were made which were rather inconsistent with what little I knew of it, but yet I held my peace, often rather glad to hear them, as they served to make me feel securer in my then position. About that time I had the pleasure of making the acquaintance of a Catholic Priest, the Rev. E. I. Sourin, now a Father of the Society of Jesus, the first priest I had ever known, whose character seemed so entirely different from that which I had commonly heard attributed to that class of men that I even then began to wonder if there were not more good in the Catholic Church than is generally allowed by Protestants. That impression I think I never lost.

My occupations as a medical student left me little time for thought on religious controversy. The journey on the continent still less. It is said that in Rome, when I was here I saw nothing to attract me. Be it so. I was here for a month, and while here was occupied with the remains of antiquity, the pictures, the churches considered as specimens of architecture, and all the countless objects of interest which fully occupy the attention of a traveller. So far as I was concerned, the Church was as if it were not. Pagan Rome I saw, and saw it well,

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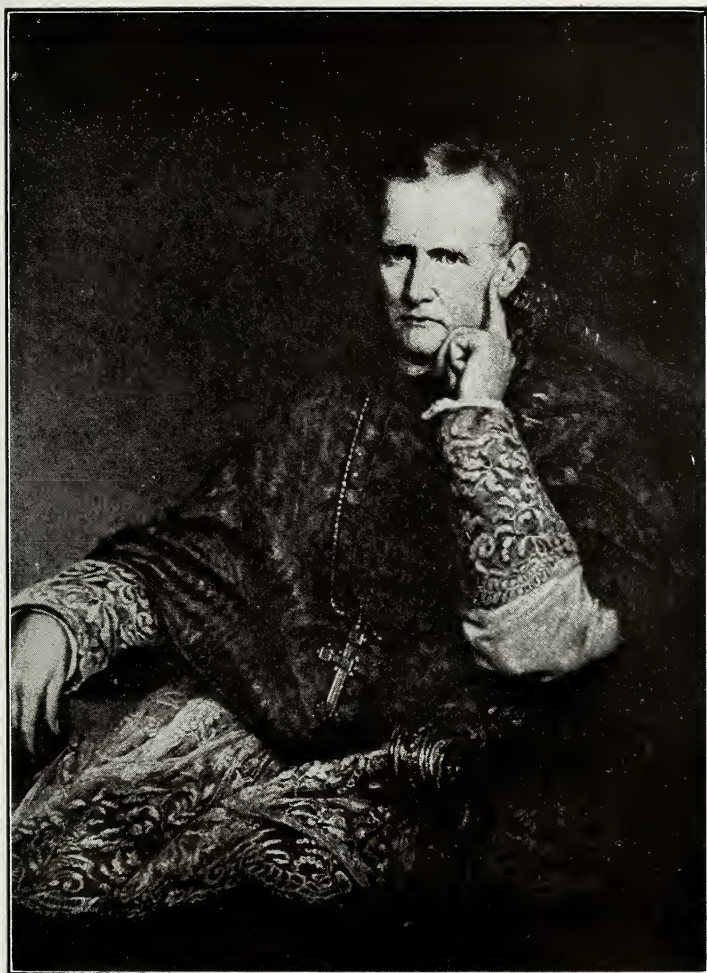
but of Christian Rome as I know it now, I saw nothing. The Pope I saw but in a function at St. Peter's in all his grandeur as Head of the Church, not as I have seen him lately, the tender, simple Father at the Quirinal. The Cardinals I saw in their carriages as Princes of the Church, and supposed driving about the City to be their sole occupation. I have lived to learn their great labors and boundless charity. The Churches I saw, but long after those who had assisted at the Holy Sacrifice, and received the Body of the Lord had gone, refreshed thereby to their work and labor. A simple priest might have been saying mass, and no doubt the impression was left upon my mind, that he was doing all the devotion of the people—while they had thronged the Church before I had left my bed. The pious works in Rome, the schools, the asylums, the hospitals, all escaped my attention, and so they do the attention of ninety-nine out of every hundred Protestants who visit this Holy City. They do their wonderful works of charity in perfect quiet, known but to God and to those whom for His sake they befriend. The Church of the Gesu I looked at with a half suspicious eye, not as now drawing fresh comfort from every visit to the holy priests who live and minister there to countless thousands. In truth I did not want to become a Catholic, and so I fostered the Protestant feeling, avoided all those who could possibly have undeceived me, and never was so bitterly Protestant as when here. Anglicanism had not yet been sufficiently tried by me, and so supposing it to be right, I acted upon the necessary consequence that "Romanism" was wrong. How much my visit to Rome tended, or could have tended, to undeceive me, you may imagine, without my going farther into detail. But to return to America, and to the time I spent at home after my journey. What followed is given in the statement which I have quoted. Had I remained in Burlington, the dream might perhaps have continued, and I have awakened from it, but at my death, to find that I had died, as I had lived, a heretic. But it pleased God, in his inscrutable way, to lead me where I could put my belief to a more searching test. So far as is possible in a Protestant Society, Catholic practices are to be found there, sufficient to satisfy one who has never had any experience of the reality. The poor are looked after, the ignorant instructed, the sick attended to. But this is a single instance. Were one-tenth of the Episcopal parishes conducted in this manner, the claim to Catholicity, as far as externals go, might be sustained with some force. But who does not know

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how far this is from being the case. Without perhaps my knowledge at the time all this had its weight with me, and I sighed for more consistency and unanimity. The Catholics of the place were for the most part poor, and unlettered, the priest, as in most American towns, was, from the very fact of his being such, as a man proscribed; nothing better offered itself to me, and I dreamed on. I deceived myself and suffered myself to be deceived. I did not see it then, but I do most clearly now. Of the doctrine of the Church I knew nothing except as it is misrepresented in Protestant controversy. The remarks I have made with reference to my visit to Rome will apply to the pleasure I experienced in reading Dr. Hopkins' late book. It quieted doubts, and gave me, for the time, a firm hold of my position. I did not wish to be convinced of the truth of Catholicity. My heart rebelled against it, my home, my relatives, my friends, the friends of my childhood, and of my manhood, all, all, forbade the thought. That very affectionate nature of which the statement speaks would not bear the idea, and so I succeeded, as so many have, and as, alas, so many now do, in keeping my conscience quiet, and forcing myself to believe what, now that the full flood of grace has poured into my soul, I see to be utterly devoid of any semblance of the truth. And so the time passed on, and my ordination approached. With Dr. Newman I can safely say, the place alone being changed, "Can I forget,—I never can forget the day when in my youth I first bound myself to the ministry of God in that old church of S. Frideswide, the patroness of Oxford? Nor how I wept most abundant, and most sweet tears, when I thought what I had then become?" Anxious to exercise the office which, at the time, I thought had been given me, I went to Newark, and became the Assistant to the Rector of Grace Church. Here for the first time, practically, the differences in the Episcopal body were brought to my notice. In the Church of which I was the Assistant, the Sacramental System, as it is called, was earnestly taught, while in a leading church of the same denomination, the opposite, or Evangelical System as it is called, was as earnestly preached. The utter inability of Protestantism to cope with the irreligion and infidelity of a large town, was evident, the need of religious orders, of clergy living in community and leading mortified lives was abundantly manifest. Reluctantly I was brought to see that the clergy of the denomination to which I belonged were respected simply in their personal, and not in their official capacity. The mode of electing

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ministers was utterly subversive of sacerdotal authority. A good preacher could always command attention, and a salary, while rather than have a poor one, a parish would sooner go without. The overbearing influence of the laity, the principle of private judgment, and in fact, though in a less degree and than in other Protestant sects, the false principles of the Reformers prevailed. Very Catholic doctrine was preached about the sacraments, but the practice did not carry out the teaching. The Body of our Lord, as I believed it to be, was left lying about the "Altar," and even strewn upon the floor, the chalice was rinsed into the basin which served for washing, etc. I never shall forget in this connexion, the influence which the "ablution" had upon me the first time I assisted at your Mass. I felt and owned the reality. Slowly it began to break upon me that the "Church" of which I was a "Deacon," was not the *one* Catholic, but one of the many Protestant sects, the leading, and most respectable if you will, but still, Protestant. I do not say that I saw all this as clearly then as I do now, but the unwelcome thought would break in upon me, "What if the Roman were the true, were the Catholic Church?" Still the desire to remain where I was, the feeling that these were mere temptations, enabled me to maintain my position with a strange quiet of conscience. In my walks in the discharge of my calling, the Cross of your Cathedral spire, glittering in the sunlight, would flash upon my eye, as if to tell me that there alone would He be found Who died for us upon it. Your Schools with the good Sisters would suggest unpleasant comparisons, doing ten times the work, with a tenth of the outlay, that others were elsewhere doing. *The earnest faith of the poor Catholic Irish with whom I met edified me exceedingly*, and made me long for the same earnestness, and uncompromisingness in the belief of the truth in those with whom I dealt. The utter ignorance on the part of most of the English Emigrants, in the place of the claims of the Episcopal Church upon them, was a striking contrast to the manner in which their brothers and sisters from Ireland found their way, "true as the needle to the pole" to your Churches, much as there was of worldly considerations to impede them. The kindness, unvaried, and uninterrupted, which I received from the Rector of the Parish, and from its members, my gratitude for which I am glad to put on record, I can never forget, but that could not make up for the want of Catholicity. I can only repay it by the earnest prayer that they may come to see, by God's grace, the utter insecurity of the reed on



John Carl McTear

Archbishop of New York

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which they rest, before it breaks, and wounds their hands, eternally.

So far as I have observed them the Puseyite party in America has never had the consistency which has characterized many of the members of the same party in England. It has been a first principle with most of them, one with which they started, never to go to "Rome." They may be found consequently going to all sorts of extremes, one in one way, and another in another, but always keeping themselves within the limits of their sect. Their principles, in their logical consequences, lead directly to the Church, but with a marvellous sleight of mind, they arrest themselves in full course, and from the most obvious premises, no deduction follows. Far different has been the course pursued in England. Men have thrown themselves there into the new theory, willing to go whither God would lead them.

"Lead, Kindly light, amid the encircling gloom,

Lead Thou me on,

The night is dark, and I am far from home,

Lead Thou me on,"

has been their cry, and God has led many of them on from one truth to another, from one grace to another, until they have found themselves at the door of the Fold. Though to enter, they must lay aside everything, their dignity, their influence, the result of the labors of a lifetime, their homes, their hearths, with no prospect before them except their reliance upon the Providence of God, they have knocked and that gate which to those who knock in faith is ever opened has received them. Those, who like their American brethren have refused to correspond to the grace given them, are impotently struggling to avert the sure fate of that church in which they have placed their hopes, seeing it stripped of the only two Sacraments it retained, and gradually falling into the vortex of rationalism which has engulfed Continental Protestantism.

But to return to my story, and I find myself at the period of my visit to Burlington. While there the chief topic of conversation was the action to be taken upon the "Memorial" of certain presbyters, and laymen, to the General Convention, or that part of it called the House of Bishops, proposing changes which would involve an alteration in the prayer-book. To my surprise I found the greatest sensitiveness upon this subject. This Church, this Catholic Church which was to be guided by the Holy Spirit into all truth, which if it means anything, means

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that in doctrine it cannot or was not to be trusted with a revision of its ritual, because once touched, it would never be safe. The Baptismal offices might be changed, and that part of them which enunciates a belief in regeneration might be left out. This was as you may suppose a heavy blow, one utterly inconsistent with the theory of those from whose mouth it fell. From that moment I may say my confidence in Anglicanism was shaken, and though I may not have been conscious of it, though memories of the past, and hopes of the future, and ties of nature and of friendship most intimate, may have combined their force to enable me to shut my eyes to what was immediately before me, and to glose my conscience with a false security, from that moment I could no more find rest in such a sand-founded house. It may be said I should have asked advice in this, and all my other doubts, but what reliance could I place on the advice of those who admitted such a possibility? It may be said and truly, that I spoke sharply of the conversion of a dear friend, whom it is also, and not so truly, said I "pitied." (The object of this word is no doubt to lessen the moral value of his conversion. He will suffer me to say that I admired in him that utter unwillingness to tamper with the truth, or to close his mind, for temporal considerations, to the voice of faith and reason, which has led him where he is.) I did speak sharply, but it was the last throes of Protestantism in me. I did it almost against myself. It was a last effort to reconcile myself to my position. On the fourth of August, S. Dominic's day, I returned to Newark. I had time during the journey for reflection and consideration. "The last straw was laid upon the camel's back," and it could bear no more. Most unwillingly I found myself afloat, adrift, no longer a Protestant, nor yet a Catholic. God only knows Who led me safely through what I endured—the thought of the grief at home, the breaking up of ties, and of associations which were dearer to me than life itself, the imputation of false motives—everything in fine which the heart most dreads, stood before me to keep me back. But His Grace was stronger than them all. It concerned the salvation of a never-dying soul, one step back, and it was lost, perhaps forever. That night, at Rahway, you stepped into the car in which I was. It seemed to me providential, and I took it as such, and determined, yes before I slept, for who knew that that night might be my last, to seek counsel, and comfort from you, who, if anyone

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could, I knew, could give it to me. All this will show how incorrect the inference which the facts in the statement are calculated to give, that I left Burlington a satisfied Protestant, and reached Newark a confirmed Catholic. The operation had been a slow, even an unconscious one, until at last, on that night it was brought to its resolution. There are many ways to the Church, and this was mine—the inconsistency, and unreality of Puseyism. The ass may wear the lion's skin, and pass for the king of beasts, but some unlucky moment will arrive when the fraud will be detected, and no amount of simulated roars, and shaking of the mane, and lashing of the tail, will deceive him who has detected it again. In this state of mind I went to the Rector. After a short conversation, I mentioned the conversation of the friend already referred to. So far as I remember some epithet was used with reference to it, implying precipitation. I asked almost involuntarily "What is a man to do under these circumstances?" His reply was "leave his cure, investigate the subject, for whatsoever is not of faith, is sin." These words of Holy Scripture fell like a thunder clap upon me. The next day was Sunday, and I was to communicate at the hands of one in whom I recognized no more authority to celebrate that rite, than in myself. "Whatsoever is not of faith, is sin." The final influx of grace was given which enabled me to surmount all obstacles, and I went to you as one who certainly, a Bishop of the Catholic Church, could tell me my duty in the premises. I was excited, I freely own it. His heart must be of stone, who would not be at such a moment, but that it prevented me from knowing what I was doing, or served as anything more than as a stimulus to action, I deny. Would that all those who are now agonized by doubts, would do the same. You, Right Reverend Father, fully understood my position, for you had gone through the same yourself. In a very few words you showed me where I was, and what I ought to do. It was all there before, stamped upon my mind by God's grace, but my visit to you served as the vapor bath does to the metallic plate, to bring out the forms and features which the Sun has painted upon it. You advised me to be patient, and to wait, to write to Burlington, and state my condition. This I did. On Sunday evening I wrote to Burlington, and bade a silent farewell to the Church in which I had taken such interest, and to the children whom it was my greatest pleasure to instruct. I offered them, myself, my all, a sacrifice

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to the God who called me to leave them. In accordance with your advice, I went quietly home, gave myself to prayer to know the will of God, and endeavored to satisfy my filial duties. It is said that I arrived a "Papal petrefaction." From a case similar to my own, I knew what I had to expect, and knew that nothing would be left untried, no appeal to my feelings unused, to endeavor to swerve me from my purpose. And knowing how weak the flesh is, I nerved myself to the encounter. Had the heart had its own way, all would have been lost. That in it the tenderness of love was any less, I utterly deny, but that the avenues to it were blocked up lest through it I might be lost, I freely confess. If an earnest effort to follow God's will, even when it called for an entire immolation of all that the human heart holds most dear, constitute a "Papal petrefaction," then I was one, but not so otherwise. Abraham was the same when he offered his son, his only son Isaac, at God's command. What had I to gain, humanly speaking? I had to leave a denomination composed of the most influential, learned and wealthy portion of the community, to attach myself to a Church despised, persecuted, and trodden upon. So had Matthew, and Peter, and the sons of Zebedee, and he whose father lay unburied. Did no ties of flesh draw them back, and if they did, what mercy did Jesus show them: "Follow thou Me." Forced to appear a Protestant while I was a Catholic in heart, to take part in service of the illegitimacy of which I was perfectly persuaded, my position was anything but comfortable, and could not but be seen in my manner. Any admission on my part of having done wrong in going to you, must be attributed to the tremendous pressure to which I was subjected by my feelings at that time. As a bird, my soul had escaped out of the snare of the fowler, and I longed to flee away and be at rest. I went to Newport at the request of one whom it was always my greatest happiness to obey, and whom to oppose, as at this time, was one of the hardest trials to which I ever was subjected, to make some further examination of the question. I did so, and that, which I had accepted on the faith of a Church, which could not err, I found perfectly supported by rational enquiry. And to bring this long story to an end, I was received by you into the Catholic Church, on the feast of S. Thomas of Villanova, September 22nd, A. D. 1855. I need not tell you, Right Reverend Father, how completely my assurances have been realized that I should find the Church

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to satisfy all the earnest longings of our redeemed nature; how the longer I live her life, and listen to her majestic voice, and am sustained by her Heavenly Sacraments; the more I learn of her ways in bringing the world to God, her works of spiritual and corporal mercy; the more I recognize her to be the one Church founded by our Blessed Lord upon the Rock against which the gates of hell shall not prevail; with the commission to teach all nations, faithfully fulfilled; and the unceasing evidence of His Presence which shall endure to the end of time.

I have purposely avoided a theological discussion of the question. My duties leave me no time for this, and there are books enough for those who wish to read, such as Dr. Milner's "End of Controversy," Cardinal Wiseman's "Lectures on the Church," Dr. Ives' "Trials of A Mind," Dr. Newman's "Anglican Difficulties," and "Catholicism in England," Mr. Wilberforce's "Principles of Church Authority," Mr. Allie's "St. Peter, His Name and Office," Dr. Hay's "Sincere Christian," and to mention no more the "Clifton Tracts." I would simply ask, did our Lord found a Church, did He give to it plenitude of jurisdiction, and infallibility of doctrine, did He promise to be with it forever? If so can it have lived, can fifteen centuries have passed away and His promise have come to an end to Whom "a thousand years are as one day?" Can He have made use of the lust of an English monarch to restore it to the purity it had lost? O! no, either His promises have been fulfilled, and the Church of all the ages whose centre is at Rome, and whose wide embrace enfolds by far the largest portion of Christianity, is the Church which He founded then; or His promises have failed which to admit is to become an infidel at once. Let those who are not of us, ask themselves these questions in perfect faith, and then like little children say: "Speak, Lord, for thy servant heareth, Teach me to do Thy will; Lord, what wilt Thou have me to do?" Grace will be given them to find their way to the Church, and once within its sacred pale, they will find that they have indeed entered the Church of the Living God. But if they arrogantly content themselves with reasoning about it and making the most of any little difficulty they may encounter, shut out the light of truth which beams upon them from every quarter, they will be left to their own devices as unworthy of the gift of faith. The earnest words of Dr. Newman will speak far better than I can to those who are still where I was, and with them I close this letter beseeching them not to turn a deaf ear to such a witness:

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† "There is but one set of persons, indeed, who inspire the Catholic with special anxiety, as much so as the open sinner, who is not peculiar to any communion, Catholic or schismatic, and who does not come into the present question. There is one set of persons in whom every Catholic must feel intense interest, about whom he must feel the gravest apprehension: viz, those who have some rays of light vouchsafed to them as to their heresy, and as to their schism, and who seem to be closing their eyes upon it; or those who have actually gained a clear view of the nothingness of their own communion, and the reality and divinity of the Catholic Church, yet delay to act upon their knowledge. You, my dear brethren, are in a very different state from those around you. You are called by the inscrutable grace of God to a great benefit, which to refuse is to be lost. You cannot be as others: they pursue their own way, they walk over this wide earth, and see nothing wonderful or glorious in the sun, moon, and stars of the spiritual heavens; or they have an intellectual sense of their beauty, but no feeling of duty or of love towards them; or they wish to love them, and think they ought not, lest they should get a distaste for the mire and foulness, which is their present portion. They have not yet had the call to enquire, and to seek and to pray for further guidance, infused into their hearts by the gracious spirit of God; and they will be judged according to what is given them, not by what is not. But on you the thought has dawned that possibly Catholicism may be true; you have doubted the safety of your present position, and the present pardon of your sins, and the completeness of your present faith. You, by means of that very system in which you find yourselves have been led to doubt that system. If the Mosaic law given from above was a schoolmaster to lead souls to Christ, much more is it true that an heretical creed, when properly understood, warns us against itself, and frightens us from it, and is forced against its will to open for us with its own hands its prison gates, and to show us the way into a better country. So has it been with you. You set out in simplicity and earnestness, intending to serve it, and your very serving taught you to serve another. You began to use its prayers, and act upon its rules, and they did but witness against it, and made you love it, not more but less, and carried off your affections to one whom you had not loved. The more you gazed upon your own communion, the

† Lectures on Anglican Difficulties, Lecture XI.

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more unlike it you grew; the more you tried to be good Anglicans, the more you found yourselves drawn in heart and spirit to the Catholic Church. It was the destiny of the false prophetess that she could not keep the little ones who devoted themselves to her; and the more simply they gave up their private judgment to her, the more sure they were of being thrown off by her, against their will, into the current of attractions which led straight to the true mother of their souls. So month has gone on after month, and year after year; and you have again and again vowed obedience to your own church, and you have protested against those who left her, and you have thought you found in them what you liked not, and you have prophesied evil about them, and good about yourselves; and your plans seemed prospering and your influence extending, and great things were to be; and yet, strange to say, at the end of the time you have found yourselves steadily advanced in the direction which you feared, and never were nearer to the promised land than you are now.

"O, look well to your footing that you slip not; be very much afraid lest the world should detain you; dare not in anything to fall short of God's grace, or to lag behind when that grace goes forward. Walk with it, co-operate with it, and I know how it will end. You are not the first persons who have trodden that path; yet a little time, and please God, the bitter shall be sweet, and the sweet bitter, and you will have undergone the agony, and shall be lodged safely in the true home of your souls, and the valley of peace. Yet but a little while, and you will look out from your resting place upon the wanderers outside; and wonder they do not see the way which is now so plain to you, and be impatient with them that they do not come on faster. And whereas you now are so perplexed in mind that you seem to yourselves to believe nothing, then you will be so full of faith that you will almost see invisible mysteries, and will touch the threshold of eternity, and you will be so full of joy that you will wish all around you partakers of it, as if for your own relief, and you will suddenly be filled with yearnings deep and passionate, for the salvation of those dear friends whom you have outstripped; and you will not mind their coolness, or stiffness, or distance, or constrained gravity for the love you bear to their souls. And though they will not hear you, you will address yourselves to those who will; I mean you will weary Heaven with your novenas for them, and you will

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be ever getting Masses for their conversion, and you will go to Communion for them, and you will not rest till the bright morning comes, and they are yours once again. O, is it possible that there is a resurrection even upon earth! O, wonderful grace, that there should be a joyful meeting, after parting, before we get to Heaven! It was a weary time that long suspense, when with aching hearts we stood on the brink of a change, and it was like death to witness, and to undergo, when first one and then another disappeared from the eyes of their fellows, and their friends stood on different sides of a gulf, and for years knew nothing of each other, or their welfare, and then they fancied of each other what was not, and there were misunderstandings and jealousies; and each saw the other as his ghost, only in imagination, and in memory; and all was suspense, and anxiety, and hope delayed, and ill-requited care. But now it is all over; the morning is come; the separate shall unite. I see them, as if in sight of me. Look at us, my brethren, from our glorious land; look on us radiant with the light cast on us by the Saints and Angels who stand over us; gaze on us as you approach and kindle as you gaze. We died, you thought us dead, we live; we cannot return to you, you must come to us—and you are coming. Do not your hearts beat as you approach us? Do you not long for the hour which makes us one? Do not tears come into your eyes at the thought of the superabundant mercy of your God?"

"Sion, the city of our strength, a Saviour, a wall and a bulwark shall be set therein. Open ye the gates and let the first nation that keepeth the truth enter in; the old error is passed away; Thou wilt keep peace, peace because we have hoped in Thee. In the way of Thy judgments, O, Lord, we have patiently waited for Thee. Thy name, and Thy remembrance are the desire of the soul, O Lord our God. Other lords besides Thee have had dominion over us; but in Thee only may we remember Thy name. The dead, let them not live; the Giants let them not rise again; therefore Thou hast visited, and destroyed them, and hast destroyed all their memory."

Commending myself and the object for which this is written to your prayers, I am, Right Reverend and very dear Father,

Most dutifully,

Your son in the Faith,

GEORGE H. DOANE.

"A Letter" reveals the sublimity of mind, the purity

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of heart, the nobility of character of the late Right Rev. George Hobart Doane, who in life was so often misunderstood, even by those most dear to him. The story of his conversion to Catholicity contains the key which unfolds the secrets of his soul in quest of truth; and that story is presented by the author for the edification of this and future generations.

The following copy of a historic document is an evidence of the sacredness of the family ties that were broken, and the painful wounds inflicted by the step taken by George Hobart Doane in uniting with the Catholic Church:

"DIOCESE OF NEW JERSEY

"Sentence of Deposition from the ministry in the case of

"Rev. George Hobart Doane, M.D., Deacon.

"To all, everywhere, who are in communion with the

"One Holy Catholic and Apostolic Church:

"Be it known that George Hobart Doane, M.D., deacon of this diocese, having declared to me in handwriting his renunciation of the ministry, which he received at my hands, from the Lord Jesus Christ, and his design not to officiate in future in any of the offices thereof, intending to submit himself to the schismatical Roman intrusion, is deposed from the ministry, and I hereby pronounce and declare him to be deposed, in the name of the Father, and of the Son, and of the Holy Ghost, Amen.

"Given at Riverside, this fifteenth day of September, in the year of Our Lord 1855, and in the twenty-third of my consecration.

"G. W. DOANE, D.D., L.L.D.,

"Bishop of New Jersey.

"In the presence of Milo Mahan, D.D, Presbyter

"Marcus F. Hyde, A. M., Presbyter."

"This sentence was not executed until the provision of the canon 'where the party has acted unadvisedly and hastily,' which is preeminently the present case had been offered, urged and refused. It only remains for me humbly to ask the prayers of the faithful in Christ Jesus, that my erring child may be brought back to the way of truth and peace; and for myself, that I may have grace to bear and do the holy will of God.

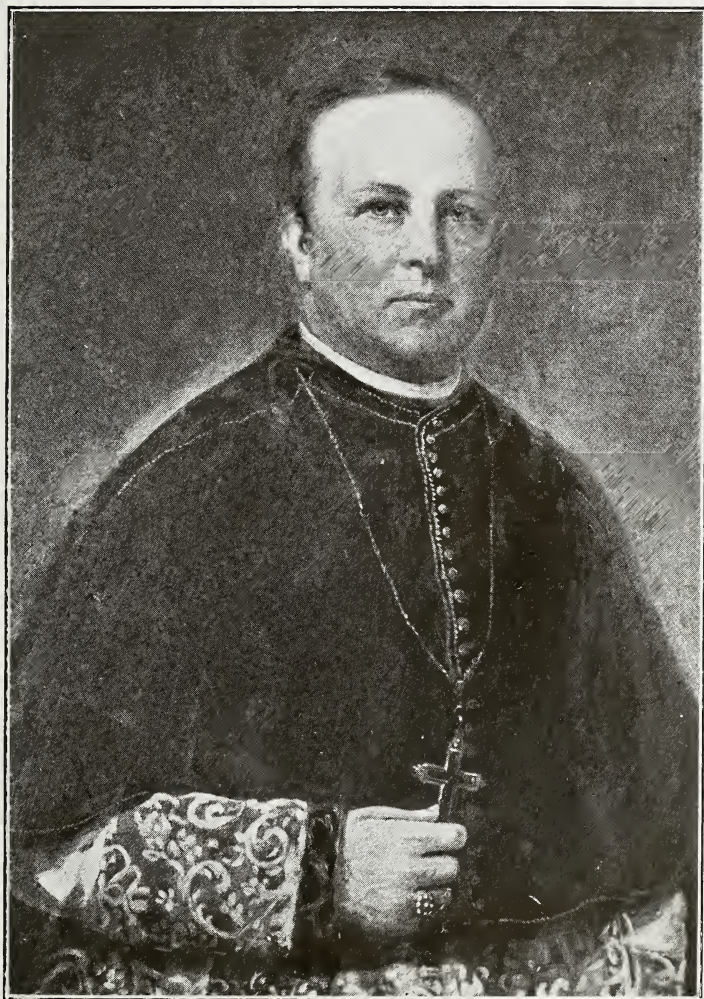
"G. W. DOANE."

CHAPTER XXXI

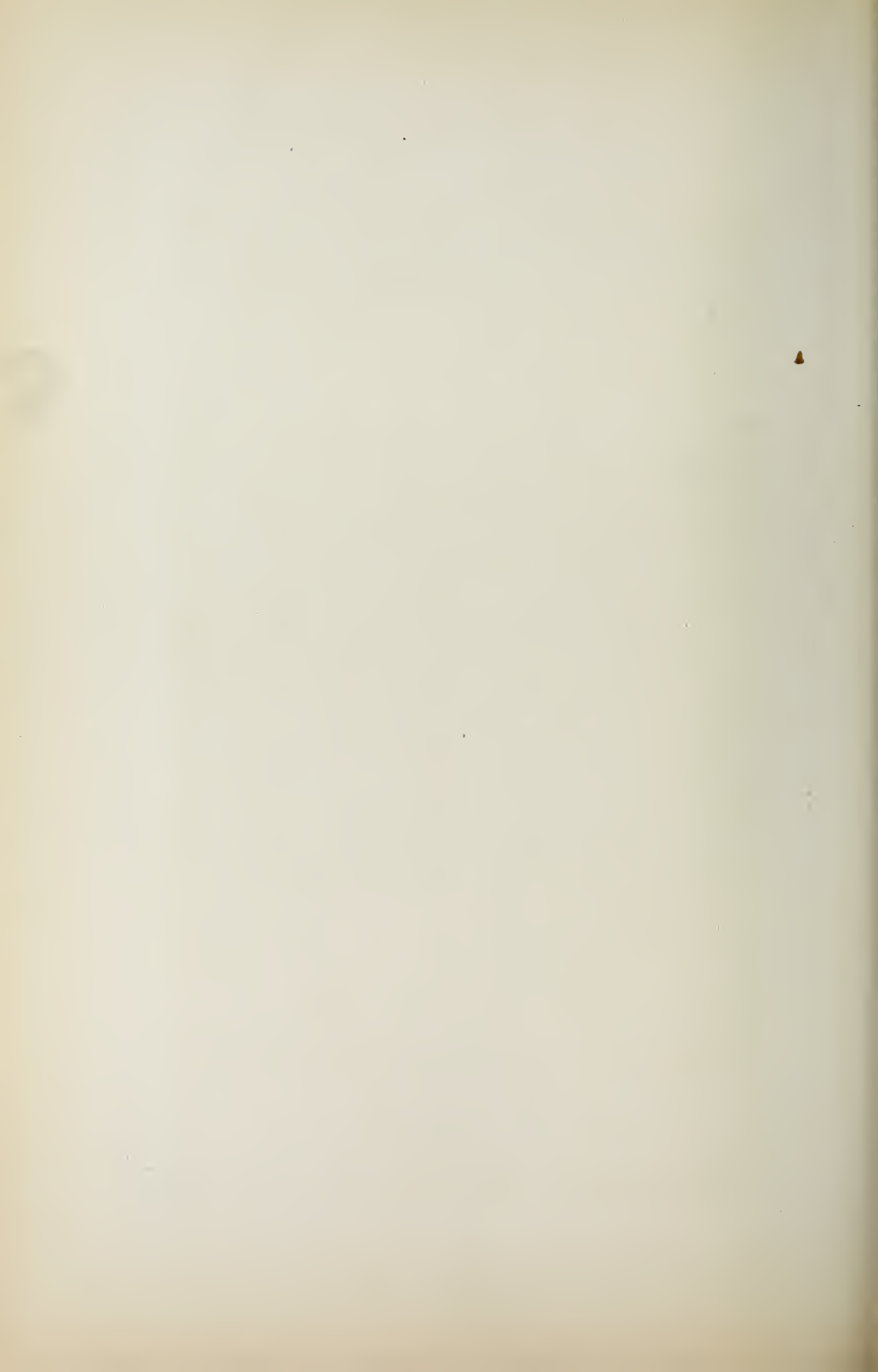
First Bishop of Newark

Most Rev. James Roosevelt Bayley, D. D., first Bishop of Newark, was Consecrated October 30th, 1853. He was promoted to the Archiepiscopal See of Baltimore, July 30th, 1872; and he died in Newark, N. J., October 3d, 1877. He breathed his last in the presence of the late Most Rev. M. A. Corrigan, D. D., his successor in the See of Newark; His Eminence James; Cardinal Gibbons, D. D., who was his Coadjutor with right of succession; Right Rev. Bernard J. McQuaid, D. D., Bishop of Rochester; the late Right Rev. Mgr. George Hobart Doane, Rector of St. Patrick's Pro-Cathedral; the Right Rev. Joseph M. Flynn, M. R., V. F., at present Rector of the Church of the Assumption, Morristown, but then an Assistant Priest at the Pro-Cathedral and Chancellor of the Diocese; the Right Rev. Mgr. Sheppard, V. G., Rector of St. Mary's Jersey City, then an Assistant Priest at the Cathedral, and the late Rev. Thomas J. Toomey, also an Assistant Priest, who afterwards succeeded Father Dalton as Rector of St. Joseph's.

The *Newark Daily Journal* of the date on which the Most Reverend Archbishop Bayley died paid this tribute to the dead Prelate—a tribute written by G. Wisner Thorne, who was then a writer for that paper but who is, in this year of our Lord Nineteen Hundred and Eight, a Vestryman of old Trinity



Most Rev. James Roosevelt Bayley
First Bishop of Newark and Archbishop of Baltimore



Protestant Episcopal Church, and one of the owners of the *Sunday Call*:

"At eleven o'clock this morning, the solemn tolling of the Cathedral bells announced the demise of Archbishop Bayley, who breathed his last about ten minutes before that hour. The distinguished and revered servant of God whose useful life is now closed was well known to most people of Newark. Nineteen years ago he was a conspicuous resident among us. On all hands to-day one sees the fruits of his work here, in churches and orphanages, and schools. Up and down the State are similar monuments to the zealous and faithful discharge of the heavy duties which his high office in the Church imposed upon him. A man who thus stamps his mark everywhere about him need hardly be set forth in his life and character in the community which was the field of his labors. Those who knew personally Bishop Bayley knew a disciple of Christ, full of benignity, humility and loveliness, with a quiet dignity that always commanded respect for him, and yet a measure of sympathy and tenderness that attracted all towards him as to a friend. They knew a Prelate endowed with wisdom, learning, high administrative ability and zeal for the propagation of the form of Christianity in which he believed, combined with all consistent toleration of the faith of others; a gentleman of culture, with manners simple, refined and agreeable.

"It is not often that one meets a man who measures up closer to the common ideal of a well-rounded perfect character. For instance, he was bold and aggressive, like St. Paul, with convictions that manifested themselves in unceasing toil, despite obstacles and discouragements. The number of Churches which

sprung up under his rule in the Diocese of Newark—Seton Hall College, the Convent School at Madison, the asylums for children, the hospitals, the schools in every parish—testify that he was ‘in labors most abundant.’ At the same time he was loving, like St. John. He had a most charitable spirit. While a firm believer in the Catholic Church, he desired peace and friendliness with all Christians, disliked controversies and demonstrations likely to stir up bitter contentions. In all things he was conciliatory, when conciliation was not compromise. When he first came to Newark and began his work of establishing here the Catholic religion, no little opposition was excited among people who regarded the Roman Catholic Church as a foreign institution and a foe to liberty and enlightenment. He alluded to this in his sermon in the Cathedral on the day of the Consecration of the edifice two or three years ago, and gladly testified that this bitter feeling against him in time passed away, and that for many years had he found among Protestants many warm friends. It passed away because instead of meeting the outside opposition with polemical sermons or pamphlets, or showing in any way a belligerent spirit, he quietly went on with his official duties. He chose, by founding Seton Hall College for the higher education of Catholic youths, in St. Elizabeth’s Academy at Madison, and other educational institutions, to make this answer to the charges raised against the cause which he represented.

“As a preacher Archbishop Bayley was effective and pleasing. His imposing presence would have fixed upon him the attention of a congregation, though his address had been less engaging. Of full height, with a well-rounded but not heavy figure, a massive,

handsome head, a forehead broad and high, from which the hair was brushed back, a face fine in every feature and pleasing in its expression of mild dignity, goodness of heart and intellectual strength, he was commanding in person, whether in plain broadcloth or wearing the rich canonicals, with the Mitre upon his head and the Golden Crozier in his hand. In direct and often plain language he gave vigorous expression to his thoughts. His discourses might be beautiful in diction; they were sure to be forceful and instructive. In delivery he was intensely earnest, and yet calm and easy, for culture ever tempers and moderates. Rage, as some one has well said, is vulgar, and even vehemence, it may also be stated, is not characteristic of men of refinement and high attainments. None the less, though, is their address impressive. Surely the people who were accustomed to hear Bishop Bayley's voice from the pulpit of St. Patrick's Cathedral will testify that quiet as it was, its tones penetrated not into the ears only, but into the inmost heart. * * *

The world and especially the city of his home, is better because of the life of James Roosevelt Bayley. And his work is not yet done, for his holy influence shall long hold sway over the hearts in which the memory of his blessed life shall be treasured."

After Solemn Requiem Mass had been celebrated for the repose of his Soul on the following Friday, the body of Archbishop Bayley was forwarded to Baltimore, accompanied by Bishop Corrigan and many Priests of the Newark Diocese. Solemn Mass of Requiem was celebrated in the Cathedral of Baltimore, October 10th, and the body of Archbishop Bayley was taken to Emmettsburg, Md. "In the centre of the Sisters' God's Acre is a mortuary chapel

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near the front of which is a marble slab bearing the inscription :

'SACRED TO THE MEMORY OF
'E. A. SETON,
'*Foundress.*'

"Here," adds Mgr. Flynn's history, "side by side, the saintly Bayley, the sainted Mother Seton—aunt and nephew—await a glorious resurrection."





M. A. Corrigan

Second Bishop of Newark and Archbishop of New York

CHAPTER XXXII

The Second Bishop of Newark

The second Bishop of Newark was the Right Rev. Michael Augustine Corrigan, D. D. He was Consecrated by Most Rev. John McCloskey, Archbishop of New York, in St. Patrick's Pro-Cathedral, on Sunday, May 4th, 1873; promoted to the Archiepiscopal See of Petra October 1st, 1880; and succeeded to the Archiepiscopal See of New York, October 10th, 1885. March 4th, 1886, he was solemnly installed as the third Archbishop of New York. Archbishop Corrigan celebrated his Silver Jubilee as a Priest September 27th, 1888. He died May 5th, 1902, at the Archiepiscopal house, New York. The Pontifical Mass of Requiem for the repose of his soul was celebrated by His Eminence, Cardinal Gibbons, Archbishop of Baltimore; and besides Archbishops, Bishops, Mitred Abbots and Monsignori, there were nearly one thousand Priests and about seven thousand of the laity in attendance. President Roosevelt sent a wreath of flowers from the White House with a card attached inscribed simply "The President."

Most Rev. P. J. Ryan, D. D., Archbishop of Philadelphia, preached the panegyric. It was he who occupied the pulpit of St. Patrick's Cathedral when Archbishop Corrigan was formally installed Archbishop of New York. Among other things he said: "We often hear men of the world say nowadays that the

day of merely ascetic Bishops and Priests has passed away;" that "asceticism was all well enough in the Middle Ages," and "we want the sterling public man." "But," he continued, "the truth is we want the combination of both, the combination of the ascetic with the public man, but the larger element of asceticism in that combination. Such was the departed Archbishop of New York—the three Archbishops of this See represented these features of the human character. The Most Rev. John Hughes represented courage, fearless courage at a time, too, when it was needed. Cardinal McCloskey represented marvelous prudence that won without fighting. The late Archbishop might be regarded as belonging to the class of Cardinal McCloskey, yet when a principle was at stake the lamb became a lion, and he was found fearless as was ever Archbishop Hughes. The Archbishop was himself as a rock gently yielding, mossy on the surface, but beneath all the gentleness, strength and power and immovability of principle were found. The late Cardinal McCloskey told me that Archbishop Corrigan did all that he could that his name should not be sent to Rome as Coadjutor, with the right of succession to this See. He was afraid of the responsibilities. * * * A newspaper of this city of high literary standing has said of the late Archbishop that 'as the perfume of the virtues of St. Francis of Assisium still remains amongst men, after so many centuries, so shall the perfume of the virtues of Archbishop Corrigan survive amongst his people.'"

This was indeed a deserving tribute to a Prince of God's Holy Church. Looking back to his childhood and boyhood days in St. John's Parish where he was born, at whose baptismal font his soul was regenerated

in whose schools he received his primary education and drank in lessons of piety and love from the lips of his saintly mother, well may the parishioners of this day rejoice that one so deserving received such honors. When Dr. Corrigan was consecrated Bishop of Newark he was thirty-four years old. Bishop McQuaid preached from the text: "Go teach all nations, and behold I am with you all days even to the consummation of the world." Nearly every American graduate of the American College, Rome, was present in honor of Bishop Corrigan, who was one of the most talented graduates of that institution. In the evening of the day of his Consecration Bishop Corrigan gave audience to the members of the St. Vincent de Paul Society and other prominent laymen, when Paul V. Flynn read an address, from which these excerpts are taken:

"In common with our fellow Catholics of this important Diocese, we bewailed the departure from amongst us of that eminent and well beloved Prelate whose piety and learning reflected so much lustre not only on the exalted order of the Priesthood to which he belonged, but also on our whole community. 'Powerful in work and word,' he was our consolation and our strength. Deeply did we grieve when he was taken from us, although called to a higher Pontificate, and constituted Primate of the Catholic Church in these United States.

"We were not, however, doomed to suffer an irreparable loss. On hearing the glad tidings that, in the appointment of a successor to the illustrious Bishop Bayley, the choice of the Holy Father had fallen on a member of the Priesthood so well known and so highly esteemed as you have so long been, Right Reverend Bishop, our sorrow was changed into joy. Well might we rejoice when it was announced that learning and piety were to be honored once more amongst us—that an ecclesiastic distinguished by ability and acquirements, no less than by sanctity of life, was selected by the Chief See, "the Mother and Mistress of all the Churches," to hold rule over us—to feed the sheep together with the lambs of our portion

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of the Fold. * * * We rejoice to reflect that you, Right Reverend Bishop, possess the learning, the talent and the zeal which will prompt you and enable you to hold up the torch of true science before the proud intellect of the age which boasts itself superior to Divine Revelation and everything that flows therefrom. You will bear its light into the darkest places; and thus, in due time, will be broken the bonds of all those whose tendency is to love righteousness and abhor iniquity. * * *

"As children of the Celtic race, we delight more than words can express to behold you, Right Reverend Bishop, entering on a career which, it is our firm and well-founded hope, will be no less successful, no less fruitful in great and abiding results than were the labors of the renowned Apostles of our people. Not your zeal only, your learning and your ability, but, at the same time also, the progress of past years, so consoling to us all, and the wide and varied field to which you have been so wisely called, encourage us to believe that the long days (*multus annos*)—may they be many—of your Pastoral life, will be blessed a hundred fold—will be crowned with such labors of love and such abundance of Apostolic fruit, that succeeding generations, as they pass, will point to this time as an epoch not less glorious in the annals of the Church of the New World than was that of Columbanus in Gaul and Lombardy, that of Columba among the Celtic and Pictish tribes of both Scotias, or of the Holy Aidanus in the midst of Saxon Northumbria."

Bishop Corrigan, as reported by the daily press, "very feelingly replied, thanking the members of the Society of St. Vincent de Paul for the expression of good wishes toward him. Their flattering words were no doubt prompted by kindness of heart. No other delegation of the laity, he said, could it give him greater pleasure to receive than that of St. Vincent de Paul—on account of its works of charity among the poor and lowly. He encouraged the members to persevere and in all things he would be with them. The Bishop then paid a well deserved tribute to Most Reverend Dr. Bayley, and after giving his Blessing he retired."



Rt. Rev. Winand Michael Wigger, D. D.
Third Bishop of Newark

CHAPTER XXXIII

The Third Bishop of Newark

Right Rev. Winand Michael Wigger, D. D., third Bishop of Newark, was consecrated by Most Rev. Michael Augustine Corrigan, D. D., Archbishop of Petra, in St. Patrick's Pro-Cathedral, on the Feast of St. Luke, October 18th, 1881. He was born in New York city, December 9th, 1841. His parents were natives of Westphalia. The future Bishop made his classical studies in the College of St. Francis Xavier, and was graduated in 1860, receiving his A. B. degree, and, in 1862, the degree A. M. was also conferred upon him by that institution of learning. His theological studies, which were begun in Seton Hall, South Orange, were finished in the Collegio Bregno-Sale, Genoa; and on June 10th, 1865, he was ordained Priest by Archbishop Charres, of Genoa. Returning to the Diocese of Newark, Doctor Wigger was attached to St. Patrick's Pro-Cathedral four years as assistant to Father Doane, "where," quoth Mgr. Flynn's *The Catholic Church in New Jersey*, "he gave edification as a pious, zealous, faithful Priest. His zeal never flagged, and in his devotion to the sick and afflicted he never wearied."

A Joint Committee representing St. Patrick's, St. John's, St. Mary's, St. James', St. Peter's, St. Joseph's, St. Columba's, St. Augustine's, St. Antoni-

nus', St. Michael's, St. Aloysius' and St. Benedict's Parishes of Newark, and St. Pius', of Harrison (now Holy Cross), was appointed by the respective Pastors to present an address on behalf of the laity to the Bishop in the evening of the day of his Consecration. The late Right Rev. Mgr. G. H. Doane selected the author for Chairman. The address was illuminated by the Sisters of St. Dominic of the Perpetual Adoration, and the names of all the members of the Committee were attached. All the Parochial Societies turned out, the greater number bearing torches. The *New York Freeman's Journal* stated that there were five thousand people assembled in Bleecker and intersecting streets and on the house tops in the vicinity. From the address these excerpts are taken:

"We, representing the lay portion of your flock, joyfully seek your presence on this auspicious occasion, and, with thankful hearts, offer to you our warmest congratulations. It appears to us to be of the most happy augury that the Diocese in which you are by Divine appointment called to exercise in its plenitude the sublime office of the Christian Priesthood, and in which within a brief period of time we have witnessed most exalted honors conferred by the Holy See upon your illustrious predecessors resembles in a most important respect the varied world in which it fell to the lot of the great Doctor of the Hebrews to fulfill the duties of his Apostleship. This circumstance, although it may not be without its difficulties, any more than was the position of the divine St. Paul, will elicit and cause to shine forth and enlighten mankind the true Pastoral Spirit, the untiring zeal, the inexhaustible charity of the Apostleship. Paul was a Hebrew and at the same time a Roman citizen. He was highly educated, and yet the rude barbarian was the same to him as the refined Greek. He was specially the Apostle of the Gentiles; but he knew not Jew from Gentile. All who received the heavenly message from his lips were, without distinction of nationality, his most dear children in Christ.

"We, the laity of the Diocese of Newark, various as we are in race and origin, recognizing in you, our Right Reverend Pastor, the true Apostolic Spirit, approach you as one united people—united by a stronger tie than that of blood or nationality—and claim you

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as our common Father whose noble destiny it will be to rule over us as the children of one family.

"We cannot conclude without congratulating our newly consecrated and Right Reverend Bishop on the happy circumstance that he is called to hold rule over a body of Priests whose piety and proficiency in all ecclesiastical learning are so well known. The study of Canon Law is also now more in honor than in the earlier days of the Church's growth in the United States. This will also facilitate the labors of your Episcopate. It may indeed, be necessary on occasions—may they be few and far between!—to call into action the full measure of that power with which they are entrusted who 'are called to rule the Church of God.' But, where sound learning and good will exist so extensively, such cases can hardly be supposed. The Reverend Clergy understand full well the two-fold bond which binds them to their Chief, and their Chief to them—'*Obedientia et Dilectio*.' So it will be given to the Right Reverend Pastor of the Diocese to obey the dictates of the piety for which he is distinguished and rule, like a tender parent, over his children, or as an elder Brother on whom has devolved the care and government of the juniors of the family: '*Primogenitus inter multos fratres*.'"

Replying, the Right Rev. Bishop said in part:

"The Clergy of the Diocese have from the beginning been kind enough to testify their good will and to express their confidence in the success of my administration. And now you, gentlemen, representing the thousands of Catholics of this great city and Harrison, come to assure me of your respect, your good will and of your confidence in me. This encouragement on the part of both Clergy and laity is a great consolation to me—a consolation that is deeply felt and deeply appreciated. It gives me reason to hope that I may in some manner be able to continue the successful work of the first Bishop of this Diocese—the great and saintly Bayley—and of my immediate predecessor, the pious and learned Archbishop Corrigan. * * * You have been kind enough to refer to the piety and proficiency of the Clergy of the Diocese. I am very happy to be able to endorse this good opinion. The fact of many well conducted Parochial Schools alone speaks volumes in their favor. The laity certainly deserve great credit for their generosity and liberality in this matter, but we must not forget to give full measure of praise to the Clergy. My relations with them, I am sure, will be of the kindest and most friendly; for this nothing is required but good will on both sides. I have practical proofs that it exists on

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the part of the Reverend Clergy, and I am certain that it is not wanting in me."

When the Bishops of the Province of New York were about to assemble for the purpose of considering the selection of a successor to Bishop Corrigan, who had been created an Archbishop and appointed Coadjutor to Archbishop McCloskey, with the right of succession, the Right Rev. Bernard J. McQuaid, of the See of Rochester, stopped off the train at Paterson *en route* to New York, and called upon his old friend, Dean McNulty, Pastor of St. John's, that city. In reply to the inquiry of the Bishop: "Who is the fittest man in the Diocese to succeed Archbishop Corrigan?" the venerable Father McNulty answered: "There is only one man worthy to be chosen, and that one is Doctor Wigger of Madison."* Doctor Wigger was the second choice of the Bishops for the See of Newark and their first choice for the new See of Trenton which was about to be created by the Holy See. The first choice of the Bishops for Newark was the Rev. Michael J. O'Farrell, Pastor of St. Peter's, Barclay street, New York, who was a scholarly man and one of the best historians in America. They thought the best interests of Seton Hall College would be conserved by his selection. His name was placed at the head of the list for Newark. But when the Papal Bulls were received, it was found that Father O'Farrell was named for Trenton, and Doctor Wigger for Newark. In his history Mgr. Flynn says:

"The contraposition of the names then caused considerable discussion and various groundless causes were alleged therefor.

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From another source, however, the author learns that Father McNulty answered: "There are several very worthy Priests in the Diocese who possess the requirements for a good Bishop. What do you think of the little Doctor in Madison?"

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The truth is that among the Cardinals to whom the choice was referred was Cardinal Franzelin. With that racial loyalty which is characteristic of the German family, His Eminence perceiving that Doctor Wigger was first on one list for Trenton and second on another, contended, and successfully, that the more important Diocese should be assigned to him."

The ways of Providence are indeed wonderful—often mysterious, viewed through finite spectacles. How often does not Almighty God make use of the meek and the lowly that He might confound the proud and the mighty? And was not the appointment of Dr. Wigger as Bishop of Newark strongly in evidence of this truth? Measured by the standard of greatness which the world has raised for itself, he was not a great man. He was not endowed with a giant mind. He was not profoundly learned in the sciences; but in the Science of Religion, the knowledge of God, he was truly well grounded. He was not the polished, scholarly man, like Bishop Bayley, Bishop Corrigan and Bishop O'Connor, but he combined distinguishing traits which have shone forth resplendently in the lives of these illustrious Princes of the Church. With him the performance of duty was paramount. He was a man who weighed well before acting; but reaching a conclusion he stood like unto a rock. His humility of heart, child-like simplicity and widespread charity were universally recognized. Prior to his elevation to the Episcopacy, Doctor Wigger gave a dinner to Cardinal McCloskey, Archbishop Corrigan, Bishop McQuaid and others, including a prominent layman—one of the parishioners of St. Vincent's, Madison. At the dinner, Bishop McQuaid asked the prominent lay guest: "How do the people in Madison like Dr. Wigger?" The answer came: "We like him very well indeed; but he has one great fault—he never

calls upon his wealthy parishioners; he goes around all the time visiting among the poor."

Right Rev. Bishop Wigger was a manly man. He achieved greatness, like unto the Saints. In the early years of his Episcopacy, his path was not strewn with roses; and the first thorn in his Mitre was the selection of his Vicar-General. He *first thought of appointing* the Rev. Januarius De Concillio, a learned theologian, to be his *alter ego*. A few of the Irish-American Priests held such a selection in disfavor, preferring one of their own nationality. The late James A. McMaster, Editor of the New York *Freeman's Journal*, sent this message to Bishop Wigger through the author, who was then the Newark correspondent of that paper: "Say to Bishop Wigger," said he, "that the *Freeman's Journal* is most desirous that his administration, like unto the administration of his illustrious predecessors, should be successful in the highest degree; that we desire him to make no mistake in the selection of a Vicar-General; that we have no individual interest to subserve, that we have no one in particular to recommend; but that it would be an egregious, a stupendous blunder, should he appoint Father De Concillio. There are many priests in the Diocese of Newark," added the Abbé McMaster, "any one of whom would fill the office of Vicar-General with credit. If any of the older Priests are not considered, the Bishop will make no mistake by selecting a young Priest who will grow old in years and wisdom with himself. The hope of the Church is in the young Priesthood; in the natural order, 'the old must die, and the young may die.' One by one the old Priests will pass away; and the young will take their place



Paul J. Hyman

The Author

and carry on the work. His appointment of a young Priest as Vicar-General will be the means of rallying around him the whole Priesthood of his Diocese. The young men will prove his source of strength, his joy, his consolation, and the realization of his best hopes." This message was delivered and kindly received. The Bishop said he had made no appointment, reports to the contrary notwithstanding, but he was giving the matter his prayerful consideration. He had written to Father De Concillio, apprising him of his (the Bishop's) intention to appoint him Vicar-General, but as yet no such appointment had been made. "When a Vicar-General is appointed," the Bishop added, "such appointment cannot be recalled or revoked unless for cause."

In 1886, before the Right Rev. Bishop Wigger sailed for Europe to make his initial decennial visit to the Tomb of the Apostles, St. Peter and St. Paul, at Rome he appointed a Vicar-General—the Very Rev. William P. Salt, Spiritual Director of the Seminary at Seton Hall; and the selection was universally hailed with satisfaction throughout the Diocese. The author, meeting the Bishop on board the steamer an hour before sailing, congratulated him upon the appointment. The Bishop replied: "It would seem to have been an inspiration; I did not think of Father Salt until after saying Mass a few days ago—Mass offered with the intention that Almighty God might aid me to select a Priest for His greater honor and glory." "Well, Bishop," said the author, "God indeed, has answered your prayer. He is good to the Irish, you know;" and one of his broad smiles illumined the face of the good Bishop.

When the Papal Bulls appointing him Bishop of

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Newark reached Doctor Wigger on September 30th, 1881, he immediately assumed the jurisdiction of the Diocese, relieving the Right Rev. Mgr. Doane, Administrator; and after his Consecration the following month one of his first official acts was to "revalidate some of the appointments made during the vacancy in the See, which were held by the Bishop and his advisers to be irregular, 'to say the least, doubtful as to their validity.'"—(*The Catholic Church in New Jersey*, p. 480). Among the alleged "irregular" or "doubtful" appointments which were confirmed by the Bishop was that of the Rev. Joseph M. Flynn, whom Mgr. Doane had promoted from a curacy at the Pro-Cathedral to be Pastor of the Church of the Assumption, Morristown.

Bishop Wigger took a deep interest in promoting Catholic education—the Parochial Schools were as the apple of his eye. He also manifested great interest in the Seminary at Seton Hall; he laid the corner stone of the new Cathedral June 11th, 1899; Pontificated for the last time at St. Patrick's Pro-Cathedral on Christmas Day, 1900, and died of pneumonia twelve days later, January 5th, 1901. Funeral services were held January 10th, in St. Patrick's Pro-Cathedral. Archbishop Corrigan officiated, and Bishop McFaul of Trenton pronounced the panygeric. The interment was made in the Cemetery of the Holy Sepulchre.

Mgr. Flynn, in his history thus describes Bishop Wigger: "Bishop Wigger was of medium height and slender frame, and withal he undertook labors under which a stronger man would succumb. In his friendships he was firm and loyal. To the unfortunate he was Christ-like in his tenderness and sympathy.

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Bishop Wigger was absolutely disinterested and unselfish, and his poverty truly Apostolic, as may be judged from this extract from his diary :

'This morning I go for the first time to Saratoga, to drink the waters, and see if they will cure my biliousness, which has troubled me for some time back. I will be away all the week. Mr. J. J. Keane, of Jersey City, accompanies me, and pays all expenses. Had he not invited me and kindly volunteered to pay all expenses, I could not have gone, I am so poor. When I was only a simple Priest I was always more or less in debt. Only once did I succeed in laying by \$100. In less than three months *all* had disappeared. Since I have been Bishop things are worse even. My personal debts are larger than formerly. There is some comfort in knowing that I have not spent much on myself; I have never done that. The money has been given to others, generally in charity. I hope God will reward me for it. There is very little besides this for which to reward me.'—Reg. Dioc. 271."



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THOUGHTS ON BISHOP WIGGER'S DEATH.

BY MICHAEL J. MULLEN.

From the heart of the Diocese rises this wall—
Coming out from the city, the mountain and vale;
"Be Thou patient, O Lord, with our Shepherdless flock,
For, though loyal to Thee and the Church on the Rock,
We are fevered with grief, for our Bishop is dead,
And some hopes of our faith are nigh palsied with dread,
For we fear our good-bye is eternal farewell,
As his spirit has gone where the sainted ones dwell;
And 'tis said when a soul gains Thy haven of bliss,
'Tis too pure to revisit a planet like this.

But, oh, is it true that the soul when it flies
From its earthly abode to a home in the skies—
To that mystical realm where eternally rest,
With the angels of God, the pure souls of the blest—
No communion will hold with the spirits below,
That its prayers and blessings we never more know,
That its love and our love are divided fore'er,
And our fate in this world is a life of despair?

Ah! no, 'tis not so; for the kind Father who gave
His Son to redeem us, to strengthen and save,
To each human nature a presentment gives
That after we die there is something that lives,
And that something doth speak, by the Father's control,
To the heart and the mind—"Tis the Voice of the Soul!
And it tells us, dear friends, that in peace and in strife,
The souls of the dead will be with us through life.

Else why the strange yearnings of the heart and of mind
To pierce the sky curtain, know the secrets behind?
And why, too, as we grow in the years more mature—
And the trials of life are more hard to endure—
Do we pray for a future devoid of all strife,
When we bid our farewell to the cares of this life?
That there is a hereafter, no Christian can doubt,
For even proud Science, who did reason it out
That 'twas only a dream, is now forced to admit
The truth of Christ's teaching, by the Fisherman's writ.

Then, instead of lamenting our Bishop's decease,
Let us pray that his soul may rest ever in peace;
That the smile we so often saw lighten his face,
May illumine his soul in the Kingdom of Grace;
That when the Death Angel shall open his pall
Our souls may be ready to answer his call,
So our Bishop can come at the Father's behest
To escort us on high to the Home of the Blest!

CHAPTER XXXIV

The Fourth Bishop of Newark

The Right Reverend John Joseph O'Connor, D. D., fourth Bishop of Newark, was Consecrated by Most Reverend Michael Augustine Corrigan, D. D., Archbishop of New York, in St. Patrick's Pro-Cathedral, July 25th, 1901. The Assistant Bishops were Right Rev. James A. McFaul, D. D., LL. D., of Trenton, and Right Rev. Charles E. McDonnell, D. D., of Brooklyn. There were present Right Rev. Bernard J. McQuaid, D. D., of Rochester, Right Rev. Patrick A. Ludden, D. D., of Syracuse, the Priests of the See of Newark, and many of the Reverend Clergy from New York. The sacred edifice was thronged. The Bishop of Rochester preached the sermon. It was the third Consecration oration which he delivered in the Pro-Cathedral; he had discharged a like function at the Consecration of Bishop Corrigan and Bishop Wigger.

Bishop O'Connor is a native of Newark, of Irish parentage. He was born in the Parish of St. James the Less, June 11th, 1855, and was baptized by the Rev. James Callan, the second Pastor. Had the future Bishop first seen the light of day two years anterior to his birth, old St. John's could claim him as one of her children; but there is pleasure in the thought that as St. James the Less is one of the offsprings of St. John's, the old Mother Church regards him as a bright example of an illustrious *nephew*!

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John Joseph O'Connor was graduated from Seton Hall in 1873; and, "as Archbishop Corrigan stated in his address on the day of Bishop O'Connor's consecration, the young graduate was sent to Rome that he might one day succeed him as Bishop of the Diocese." —(*The Catholic Church in New Jersey*). He spent four years in the American College, Rome, and one year in Louvain. On December 22d, 1877, he was ordained Priest by Mgr. de Anthonis.

Father O'Connor was appointed Professor in Seton Hall College and Seminary. He became Director of the Seminary, and Bishop Wigger appointed him Vicar-General, succeeding the Very Rev. William P. Salt. He was appointed Rector of St. Joseph's Church, Newark, October 30th, 1895. On the death of Bishop Wigger, Father O'Connor was appointed Administrator of the Diocese. Right Rev. Joseph M. Flynn's history says of his life in Seton Hall:

"During the eighteen years that he assisted in the Diocesan Seminary in training the young Levites, as professor of both philosophy and theology, by his unremittent care, gentleness, and piety he endeared himself to all. In this difficult and most divine of all works his career was marked by firmness without obstinacy, kindness without weakness, and by zeal tempered with charity. How richly he stored his mind while imparting Catholic teaching to those under his care is clearly evident in his discourses, addresses, and letters, which show him to be the finished scholar and an orator of rare merit."

Bishop O'Connor celebrated Solemn Pontifical Mass in St. Patrick's Pro-Cathedral, on Tuesday, November 3d, 1903—the Fiftieth Anniversary of the arrival and installation in the See of Newark of Right Rev.

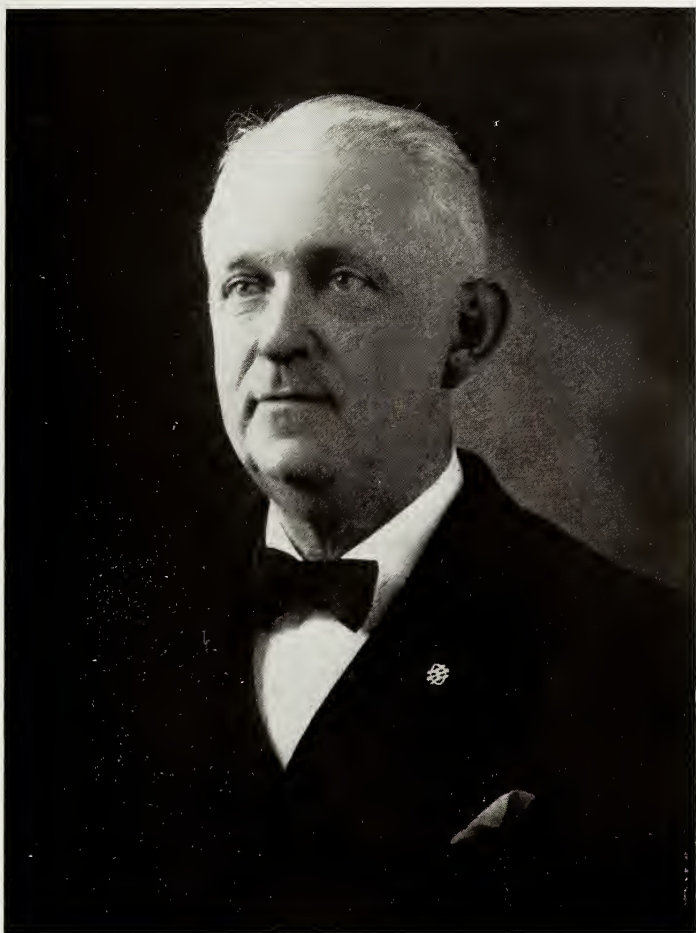
James Roosevelt Bayley, D. D., the first Bishop. In the Sanctuary were His Excellency, Most Rev. Diomedea Falconio, Apostolic Delegate; Most Rev. John M. Farley, D. D., Archbishop of New York; Bishop McQuaid, of Rochester; Bishop McDonnell, of Brooklyn, and Bishop McFaul, of Trenton. There were upwards of three hundred priests present. The sermon was preached by the Bishop of Rochester, who was the only survivor of all the clergymen who took part in the installation ceremonies of the first Bishop of Newark.

At the close of the religious services in the Pro-Cathedral, the clergy attended a banquet in the Krueger Auditorium. Addresses were made by His Excellency the Apostolic Delegate, Most Rev. Archbishop Farley, Right Rev. Mgr. Doane, Right Rev. Bishop McQuaid, Very Rev. William McNulty, of Paterson, Rev. Andrew M. Egan, and Bishop O'Connor.

On Wednesday evening, November 4th, "the laity of the Diocese who responded to the appeal of Bishop O'Connor" for funds towards the erection of the New Cathedral of the Sacred Heart, "assembled in the Kreuger Auditorium." The late venerable Michael Rowe, Aeneas Fitzpatrick (one of the early pioneers) and Charles Bogan, father of Rev. Bernard M. Bogan, were among the guests. The Cathedral Fund Committee, Mgr. Sheppard, Mgr. Flynn and Rev. Charles J. Kelly, LL. D., introduced the guests to the Bishop. The banquet over, Doctor Kelly introduced former United States Senator James Smith, Jr., to respond to the toast, "The Charms of the Old Cathedral." The Senator's speech was impromptu. He was born, he said, in St. Patrick's

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Parish, baptized in St. Patrick's Church, enjoyed the privilege of making his first Holy Communion and receiving the Sacraments of Confirmation and Matrimony within the walls of the sacred edifice, and there was an added personal charm—he had seen his family grow up under its loving care. But the greatest of all the charms of the Old Pro-Cathedral was the bond of unity and affection which had always existed between the Reverend Clergy and their people. No differences had ever arisen in the Parish since its organization; and whenever a Pastor appealed for financial aid for any cause, the loyal flock responded liberally. “When the new Cathedral of the Sacred Heart is finished,” continued Senator Smith, “the Catholics of the Diocese of Newark will have one of the grandest edifices dedicated to the service of the ever living God in the United States, and dear Old St. Patrick's, the daughter of Old St. John's (the cradle of the Diocese), will no longer be the Pro-Cathedral—but plain St. Patrick's Church. While all Catholics throughout the Diocese may be proud of the new edifice, the Catholics of the City of Newark—especially those of St. Patrick's Parish—will ever retain their love for the Old Pro-Cathedral. With all its grandeur, the new Cathedral can never rob St. Patrick's of the associations and memories which have made the old Church so endearing to the hearts of the laity. Thousands have been married before her altar, their children have had the regenerating waters poured upon their heads at her baptismal font and were received into the fold of Christ; while countless others who had fought the good fight had been fortified by the Sacraments before appearing at the Tribunal of Judgment and the last rites performed over their



Miles F. Quinn, Senior Trustee

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bodies before being laid in their last resting place. The present generation and those of the past who still live, as they enter her portals to worship, or in passing by look upon her modest exterior, cannot fail to recall many events connected with their lives. They will remember the trials, incident to the erection of the Church; that within her sacred walls have labored men whose lives were consecrated to the service of God from Father Senez to the Right Rev. Mgr. George Hobart Doane—all of whom have gained honorable place in the Priesthood and Hierarchy of the Church; that from the children of the Pro-Cathedral Parish were sent many Priests who went to other fields of labor and erected Churches for the people to worship in, and schools in which their children were given a good religious and secular education, fitting them to be good citizens; that many young women of the old Parish entered religious communities and consecrated their lives to the education of children and the care of the orphans, the sick and the aged; finally that through the zeal of those who labored within the Sanctuary have sprung institutions of learning second to none, institutions for the physical and religious welfare of those who were left without home or parents, and for the treatment of the afflicted."

Hon. William J. Kearns, a counsellor-at-law, of this city, responded to the toast, "Our New Cathedral." The new Cathedral, he said, must be viewed by us of to-day as an existing and accomplished fact, even though it has not been entirely built, for behind the project was the will and force and ability of this great and growing Diocese. The speaker gave an interesting technical description of the edifice, and added: "Such is the noble edifice, to the construc-

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tion of which the Catholics of the Diocese stand willing to contribute, for we certainly have the same practical abiding faith, although, perhaps less demonstrative and enthusiastic in the outward manifestation of it, as had the people of the ages past. We believe as firmly and sincerely as did they that no outlay is too great, no sacrifice too hard, no burden too heavy, which we may make and assume for the proper housing of our Eucharistic King of Kings, the Adorable Victim of Love, for whose greater honor and glory we gladly make every expenditure. This is the motive which prompts our sacrifice. This is the mainspring of all Catholic action in Cathedral and Church building, so little understood, so much misunderstood by the non-Catholic world. Therefore it is that, like David, 'we have vowed a vow to the God of Jacob.' 'If I shall enter into the tabernacle of my house, if I shall go up to the bed where I lie; if I shall give sleep to mine eyes, or slumber to my eyelids, or rest to my temples, until I find out a place for the Lord, a habitation for the mighty God of Jacob.' "

Dean Joseph M. Flynn, of the Cathedral Collecting Committee, reported that Monsignor J. A. Sheppard and Charles J. Kelly and himself had "visited 1,400 families and secured donations from about 400;" that "the sum of \$5,000 each had been contributed by John F. Shanley and James Smith, Jr., of Newark; \$500 each from Thomas Maloney, of St. Patrick's, Jersey City; Patrick Farrelly, of Morristown, (since deceased—the *Author*); and James McGuire, of Elizabeth;" that "the balance of subscriptions was made up principally of \$100 each."

Right Rev. Bishop O'Connor delivered the closing address, for a verbatim report of which the author is

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indebted to Mgr. Flynn's history. The address evidences the Bishop's determination and earnestness of purpose, not alone to walk in the footprints of his illustrious predecessors, but to still further advance the cause of Catholicity in the Newark See to which he has been called and which he wisely governs. Within the confines of his jurisdiction not a discordant note is heard; peace reigns supreme; the Reverend Clergy and the laity work in harmony; and may these blessings last "*ad multus annos!*"

THE RIGHT REV. BISHOP'S ORATION.

"GENTLEMEN:—I thank you one and all for your presence here this evening and for your kind greeting. More than two years have elapsed since I was chosen to assume the burden and responsibilities of the Bishopric of this Diocese. During that time it has been my good fortune to be the recipient of many tokens of esteem, for which I can never be sufficiently grateful. Priests and people have rallied around me with a unanimity and good will which not only was gratifying in itself, but inspired me with zeal to carry on to the best of my ability the projects inaugurated by my predecessors for the welfare of those committed to my Pastoral care.

"On various occasions I have met the assembled clergy and exchanged views with them as to the means best adapted to advance the cause of religion in this portion of the Lord's vineyard. But not until to-night have I enjoyed the opportunity of coming face to face with the representative laymen of the Diocese, though never for a moment did I lose sight of the fact that it was my duty, as I knew it would be a pleasure, to bring them together and to address them, as I have the honor to do this evening. With sentiments, then, of sincere admiration for your steadfast loyalty to your faith and of heartfelt gratitude for the important share you have borne in building up the Diocese and making it what it is to-day, I greet you, Gentlemen, and beg to express my cordial good wishes toward you all, and through you toward all the laymen of the Diocese. It is peculiarly fitting that we should thus assemble at this time when we are commemorating an event which for fifty years has exercised a profound influence on the history of religion in this State. Half a century ago Catholics in New Jersey were few, poor, and despised. To-day they number

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nearly 400,000, and are reckoned by friend and foe as among the most virtuous, prosperous, and highly respected citizens of the community.

"When we inquire into the causes of our progress, we may safely conclude that our rapid advance has been due in a great measure to the unity of thought and action produced by the erection of the See of Newark and the organization of our religious forces and capabilities consequent on the formation of the new Diocese. My predecessors were men of more than ordinary ability and learning—Bishops Bayley, Corrigan, and Wigger—and they were upheld and assisted in their endeavors by as zealous and devoted a band of Clergy as ever adorned the history of the Church. But while conscious of their own lofty aims and of the integrity of their motives in advancing the cause of God and religion, they—both Prelates and Priests—would be the first to declare if they were here to-night that their labors, heroic and self-sacrificing as they were, would have been futile had it not been for the constant, unremitting, and whole-souled coöperation of the loyal and generous laymen, who in spite of difficulty and discouragement seconded every effort of the Clergy, and by their financial aid enabled them to bring to a successful issue what otherwise would have remained a sublime but vain ideal.

"To the laity it may seem at times that they have not been accorded their full share of credit for the progress of which we are so justly proud and for which we are so deeply grateful to God. But you may feel assured that in the heart of every Priest and Bishop there is a deep and abiding sentiment of appreciation for their efforts, and a keen realization of the fact that without their coöperation the success we have achieved would have been impossible. Nor do I wish to imply that it is merely by their generous donations that the laity have fostered the progress of religion. Far more than by such opportune aid, they have advanced the cause of the Church by the nobility and virtue of their lives, affording a practical proof of the power of our faith to influence the lives of men for good, to maintain and uplift the moral standards of society, and thus to promote the true welfare of both Church and State. It is my fond hope that during the years of my administration the Clergy will continue to receive at your hands the same loyal support you have accorded them in the past. And it is particularly gratifying to me personally to know that you have responded so generously to the appeal which I felt obliged to address to you during the present year. The great work which now engrosses our attention is the erection of the new Cathedral,

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which is to serve as a fitting embodiment of our united faith and zeal, and as a centre from which the blessings of Episcopal guidance may radiate to every portion of the Diocese.

"Not until the local needs of the various Parishes had been supplied was this undertaking begun. To my predecessor the past was the best guarantee for the future, and it inspired him with the design of completing the equipment of the Diocese and supplying one of its essential needs by building a Cathedral. He trusted implicitly in the faith and generosity of a people who had never been called upon in vain to sacrifice temporal possessions for the interests of religion. The noble response which you made to my appeal proves the accuracy of this estimate, and it has placed me under a debt of obligation to you all, for which I take advantage of this opportunity to express my profound gratitude. You have performed a service of permanent value to the Church and you have materially lessened the weight of a heavy burden. In my own name and in the name of the Committee who represented me, I thank you from my heart. Our present difficulties have been successfully surmounted and our great Diocesan undertaking need not be interrupted. Years may elapse before it is brought to completion, but yours will be the honor of having come to the rescue at a critical moment and of having saved us from the dishonor of discontinuing even for a time an enterprise so important and so necessary for the Diocese.

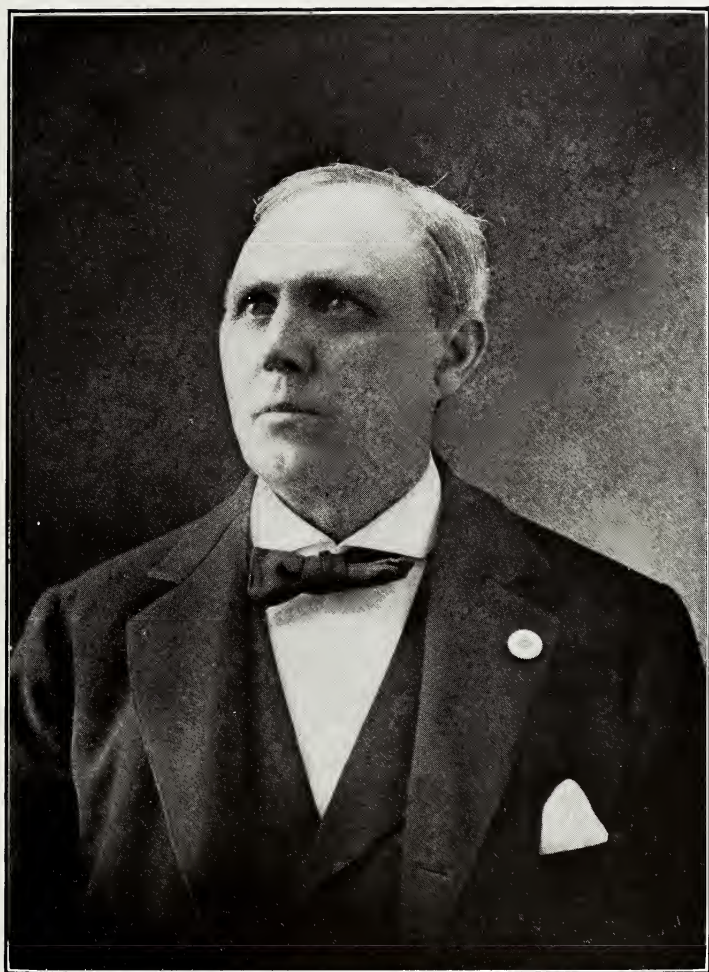
"As we look into the future, our prospects seem radiant with hope. If with the meagre resources of the past we have been able to advance with such rapid strides, what may we not anticipate when the chief obstacles have been overcome and we enter upon a second half-century with a thoroughly organized Diocese and a numerous, devoted and united Clergy and people? In point of material equipment our task has been almost accomplished. Our Churches, Schools, and Institutions of Charity are sufficient to supply your needs for many years to come, and their financial condition is such as to warrant us in the belief that within a brief period they will be comparatively free from debt. The path of our progress in the future will be in the direction of intellectual, moral, and spiritual development. Our growth in numbers is certain to continue, and the constant influx of immigrants from Catholic lands will augment our ranks if only we can control the education of the rising generation. It is to this end that we must direct our most strenuous exertions. Our Catholic Schools must be maintained and defended by every means in our power. They are our most precious treasure, to be preserved, strengthened, and brought to the

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highest plane of perfection. Even should we continue to be subjected to the necessity of paying for two sets of schools, one of which we cannot conscientiously make use of for our children, we must not rest until every Catholic child has an opportunity of receiving the priceless benefits of a thorough Christian education. To support, improve, and extend our Catholic schools, academies, and colleges will doubtless be the chief aim of our endeavors during the next fifty years. Of our success no reasonable man can doubt, for if God is with us who will stand against us? But in this as in all other efforts to promote the glory of God and the salvation of souls, your earnest, active coöperation will be required and I am sure it will not be lacking. When the Centenary of our Diocese will be celebrated, it will be recorded as a matter of just pride and glory that in this all-important work of Christian education the clergy have been loyally upheld and supported, as they have been during the past fifty years, by the generous, zealous, and self-sacrificing laymen of the Diocese of Newark.

"Once more I thank you for your presence here this evening, and I assure you that to me one of the most pleasant memories of our Jubilee will be the recollection of your cordial greeting, and the proof you have evinced of the intimate bonds of friendship and good will which unite the laity of the Diocese with their Clergy and Bishop."





Edward Garrigan, Trustee

CHAPTER XXXV

“A Perpetual and Inviolable Secrecy”

In 1813, a case was tried before the Court of General Sessions in New York City—presided over by the Mayor, DeWitt Clinton, who afterward became Governor of the Empire State, and Recorder Josiah Ogden Hoffman. A man named Phillips and his wife were indicted for a misdemeanor, in receiving stolen goods, the property of James Keating. Before the trial Keating had received restitution; and he was brought into Court to discover the circumstances of the recovery of the property. He showed much unwillingness to answer, and he was threatened with imprisonment. It was his duty, he was admonished, to reveal the whole truth, and the duty of the Magistrate to insist on his revealing it and enforce obedience to the law. He then declared that he had received restitution of his effects from the hands of his Pastor, Rev. Anthony Kohlmann, S. J., Rector of St. Peter's Church, Barclay street, and Administrator of the Diocese. A summons was issued to the Priest to appear at the police office with which he promptly complied. Being questioned touching the persons from whom he received restitution, Father Kohlmann excused himself from making such disclosure, on the ground that his knowledge was gained under the seal of Confession. The case was then sent to the Grand Jury. Before this body the Priest, in respectful terms,

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declined answering. Upon other testimony a formal indictment was drawn against two negroes as principals, and against Phillips and his wife as receivers. The case being called, the Rev. Anthony Kohlmann was cited as a witness. He was sworn and questioned touching the return of the property in question. He entreated to be excused and offered his reasons for declining to answer:

"Were I summoned to give evidence as a private individual (in which capacity I declare most solemnly I know nothing relative to the case before the Court) and to testify from those ordinary sources of information from which the witnesses present have derived theirs, I should not for a moment hesitate, and should even deem it a duty of conscience to declare whatever knowledge I have. * * * But if called upon to testify in quality of a Minister of a Sacrament, in which my God Himself has enjoined on me a perpetual and inviolable secrecy, I must declare to this honorable Court that I cannot, I must not answer any question that has a bearing on the restitution in question; *and that it would be my duty to, prefer instantaneous death or any temporal misfortune rather than disclose the name of the penitent in question. For were I to act otherwise I should be a traitor to my Church, to my Sacred Ministry and to my God. In fine, I should render myself liable to eternal damnation.*"

After giving a statement of the principles of the Catholic Religion upon which rest the inviolability of the Sacrament of Penance, of which Confession is an essential part, Father Kohlmann went on to declare:

"If I should so far forget my Sacred Ministry and become so abandoned as to reveal, either directly or indirectly, any part of what has been entrusted to me in the sacred Tribunal of Penance, the penalties to which I should thereby subject myself would be these:

"1. I should forever degrade myself in the eye of the Catholic Church, and I hesitate not to say in the eye of every man of sound principle. The world would justly esteem me as a base and unworthy wretch, guilty of the most heinous prevarication a Priest can possibly perpetrate, in breaking through the most sacred laws of his God, of nature and of his Church.

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"2. According to the Canons of the Catholic Church, I should be divested of my sacerdotal character, replaced in the condition of a layman, and forever disabled from exercising any of my ecclesiastical functions.

"3. Conformably to the same Canons, I should deserve to be lodged in close confinement, shut up between four walls to do penance during the remainder of my life.

"4. Agreeably to the dictates of my conscience, I should render myself guilty, by such a disclosure, of everlasting punishment in the life to come."

The closing argument on behalf of Father Kohlmann was made by William Sampson, one of the Irish refugees following the Rebellion of 1798. Another Irish exile, Thomas Addis Emmett, who was to have appeared in the case for the Priest, was prevented by an important engagement in another Court. Both were Protestants.

Mr. Gardiner, attorney for the prosecution, held "that punishment cannot take place if witnesses are exempt from testifying to their knowledge of crimes. And by consequence that a tenet which makes it a religious duty to conceal this knowledge, thus necessary to the public safety, however it may be seriously believed by its professors, *is inconsistent with the public welfare.*"

Special interest attaches to the decision of the Court, which was given by Mayor DeWitt Clinton:

"The question is whether a Roman Catholic Church Priest shall be compelled to disclose what he has received in Confession, in violation of his conscience, of his clerical engagements and of the Canons of his Church, and with a certainty of being stripped of his sacred functions and cut off from religious communion and social intercourse with the denomination to which he belongs. There can be no doubt that the witness does consider that his answering on this occasion would be such a high-handed offense against religion that it would expose him to punishment in a future state, and it must be conceded by all that it would subject him to privations and disgrace in this world. It is true that he would not be obnoxious

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to criminal punishment, but the reason why he is excused where he would be liable to such punishment applies with greater force to this case, where his sufferings would be aggravated by the compunctious visitings of a wounded conscience and the gloomy perspective of a dreadful hereafter. Although he would not lose an estate, or compromit of a civil right, yet he would be deprived of his only means of support and subsistence, and although he would not confess a crime or acknowledge his infamy, yet he would act an offense against high Heaven, and seal his disgrace in the presence of his assembled friends, and to the affliction of a bereaved Church and a weeping congregation. It cannot, therefore, for a moment be believed that the just and mild principles of the Common Law would place the witness in such a dreadful predicament, in such a horrible dilemma, between perjury and false swearing. If he tells the truth, he violates his ecclesiastical oath; if he prevaricates, he violates his judicial oath. Whether he lies or whether he testifies the truth, he is wicked, and it is impossible for him to act without acting against the laws of rectitude and the light of conscience. The only course is for the Court to declare that he shall not testify or act at all. And a Court prescribing a different course must be governed by feelings and views very different from those which enter into the composition of a just and enlightened tribunal, that looks with a propitious eye upon the religious feelings of mankind, and which dispenses with an equal hand the universal and immutable elements of justice. * * * But THIS IS A GREAT CONSTITUTIONAL QUESTION which must not be decided by the maxims of the Common Law, but by the principles of our Government. Let us now look at it upon more elevated ground—upon the ground of the Constitution, of the social compact, and of Civil and Religious Liberty. *Religion is an affair between God and man, and not between man and man.* The laws which regulate it must emanate from the Supreme Being, not from human institutions. *It is essential to the free exercise of a religion that its ordinances should be administered*—that its ceremonies as well as its essentials should be protected. The Sacraments of a religion are its most important elements. We have but two in the Protestant Church—Baptism and the Lord's Supper—and they are considered the seals of the covenant of grace. Suppose that a decision of this Court, or a law of the State should prevent the administration of one or both of these Sacraments, would not the Constitution be violated and the freedom of religion be infringed? Secrecy is of the essence of Penance. The sinner will not confess, nor will the Priest receive his confession, if the veil of secrecy is removed. To decide that the minister shall promulgate what he

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receives in Confession is to declare that there shall be no Penance, and this important branch of the Roman Catholic religion would be thus annihilated. It has been contended that the provision of the Constitution which speaks of practices inconsistent with the peace or safety of the State excludes this case from the protection of the Constitution and authorizes this tribunal to coerce the witness. In order to sustain this position it must be clearly made out that the concealment observed in the Sacrament of Penance is a practice inconsistent with the peace and safety of the State. The language of the Constitution is emphatic and striking. It speaks of acts of licentiousness, of practices inconsistent with the tranquility and safety of the State. It has reference to something actually, not negatively, injurious—to acts committed, not to acts omitted; offenses of a deep dye and of an extensively injurious nature. *It would be stretching it on the rack to say that it can possibly contemplate the forbearance of a Roman Catholic Priest to testify what he has received in Confession, or that it could ever consider the safety of the community involved in this question. To assert this as the genuine meaning of the Constitution would be to mock the understanding and to render the liberty of conscience a mere illusion. It would be to destroy the enacting clause of the proviso and to render the exception broader than the rule, to subvert all the principles of sound reasoning and overthrow all the convictions of common sense.* Although we differ from the witness and his brethren in our religious creed, yet we have no reason to question the purity of their motives or to impeach their good conduct as citizens. They are protected by the laws and Constitution of this country in the full and free exercise of their religion, and this Court can never countenance or authorize the application of insult to their Faith or of torture to their conscience."



CHAPTER XXXVI

The Rapid Progress of Catholicity

Pope Pius IX., of blessed memory, erected New York into an Archiepiscopal Diocese, July 19th, 1850, with Boston, Hartford, Albany and Buffalo as Suffragan Sees. When the Dioceses of Albany and Buffalo were created in 1847, the Diocese of New York had one hundred and twenty-four priests, and in 1853, when Brooklyn and Newark were created Sees, New York Archdiocese had one hundred and thirteen priests. Archbishop Hughes received the Pallium from Pope Pius IX. on April 3d, 1851; and it was on October 30th, 1853, that the great Archbishop, (on the occasion of the Consecration of Right Rev. John Loughlin, Bishop of Brooklyn, the Right Rev. James Roosevelt Bayley, Bishop of Newark, and the Right Rev. Louis de Goesbriand, Bishop of Burlington, Vt.), in the course of the Consecration Sermon, compared the rapid progress made by the Church with its humble beginning. Said he: "Many of you remember when there was no Bishop in New York, and no great motive for a Bishop coming here. * * * What were the Catholics at that time? It was, I believe, in 1816, through the greater part of New Jersey, and the whole of New York there were supposed to be from 10,000 to 16,000 poor and scattered foreigners; yet they were too many to be neglected. *How many were the Priests to assist and support the Bishop? Only three. Time*

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passed on. What was then so insignificant a Bishopric is now a Metropolitan See; and however unworthy the occupant of that See, he will not on that account restrain an expression of his pride, at least his great religious joy, at perceiving within the past seven years four illustrious Sees, offshoots from the primitive one established in New York in 1808. There has been a similar change in the Diocese of Boston, so that there are now nine Bishops in a region where about six years ago there were but two." When Bishop Dubois took possession of his See in November, 1826, there were only eight churches, eighteen Priests and 185,000 souls in the Diocese. In New York city alone there were only three churches.

The *Catholic Directory* for 1852 shows that there were 77 churches, 7 chapels and about 60 stations in the Archdiocese of New York, with 102 clergymen on missions and 20 otherwise employed; 1 seminary, 30 clerical students, 3 literary institutions for young men, 5 literary institutions for young ladies, 1 hospital and 4 orphan asylums. The Catholic population was 270,000. When the New York Diocese was created it extended over 50,000 square miles*; but in 1847, by the erection of Albany and Buffalo into Sees, the area of the New York Diocese was reduced to about 8,000 square miles. The 41,896 square miles composing the original area of the Albany and Buffalo Sees have since been divided, and where only two Dioceses were then, there are now five—the Sees of Rochester, Ogdensburg and Syracuse having been created.

In 1852 the Albany See had 82 churches with 10 in progress, 62 Priests on missions, 50 stations visited by Clergymen, 12 ecclesiastical students, 4 institutions under the Sisters of Charity, and a Catholic popula-

*The New Jersey part of the original Diocese is excluded in these figures.

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tion of 80,000. The late Cardinal McCloskey was then Bishop of Albany.

The Diocese of Buffalo in 1852 had 7 churches (mostly frame), 58 Priests, 1 ecclesiastical seminary under the Oblates of Mary Immaculate, 1 college, 2 female academies, 3 orphan asylums.

There were only 15 resident Priests in the New Jersey part of the Archdiocese of New York in 1852. They were Rev. John Curoe, *St. Paul's* (evidently a misnomer of the Almanac), *St. Peter's*, Belleville; Rev. John Callan, *Our Lady of Mt. Carmel*, Boonton, and *St. Mary's*, Dover (church not dedicated); Rev. Bernard J. McQuaid, *St. Vincent de Paul*, Madison, and *St. Mary's*, Morristown; Rev. Patrick Moran, *St. John's* Newark; Rev. Louis D. Senez, *St. Patrick's*, Newark; Rev. N. Balleis, O. S. B., *St. Mary's*, Newark; Rev. John Rogers, *St. Peter's*, New Brunswick—visited occasionally by a German Priest from *St. Francis*, New York city; Rev. Thomas Quinn, Paterson—also visited occasionally by a German Priest from *St. Francis*; Rev. Patrick McCarthy, Perth Amboy and Rahway; Rev. James McDonough, *St. Bernard's*, Somerville and Plainfield—a German Priest likewise visited Somerville occasionally from *St. Nicholas'*, New York; Rev. John Scollard, *St. Paul's*, Princeton, and he visited Cranberry, Mercer County, once a month; Rev. Isaac P. Howell, *St. Mary's*, Elizabethtown, *Essex County*—visited also once a month by a German Priest from *St. Nicholas'*; Rev. Anthony Cauvin, *Our Lady of Mercy*, West Hoboken, and English neighborhood; Rev. John Kelly, *St. Peter's*, Jersey City; Rev. M. Madden, Red Bank and South Amboy; Macopin (German) was visited once a month by a Priest from the Church of

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the Most Holy Redeemer, New York; and Stony Hill was attended every month by a Priest from the Church of St. Nicholas', New York.

According to the *Official Catholic Directory* for 1908, the Catholic population of New York State, with the section of New Jersey originally part of the Diocese of New York, is now approximately 3,500,000, with 1 Archbishop, 9 Bishops, 1 Mitred Abbott, 1,942 Churches, 330 chapels, 219 stations without Churches, 2,535 Priests, 11 Theological Seminaries, about 300,000 young people under Catholic instruction, and about 700 Parochial Schools, besides Colleges and other institutions of learning.

The See of Newark has 1 Bishop; 1 Mitred Abbot; 232 Secular Priests; 75 Priests of Religious Orders; 156 Churches with resident Priests; 26 Mission Churches; 15 Stations; 1 Seminary for Secular Clergy; 44 Clerical Students; 3 Seminaries for Religious Orders with 30 students; 4 Colleges and Academies for boys; 19 Academies for young ladies; 107 Parishes with Parochial Schools—about 49,000 pupils; 8 Orphan Asylums with 1,155 orphans; 4 Industrial and Reform Schools, with 840 inmates; 2 Protectories for boys—174 inmates; 8 Hospitals; 2 Homes for the Aged; 3 other Charitable Institutions. The number of young people under Catholic care is about 55,000 and the Catholic population is stated at about 360,000.

The religious communities of men in the Diocese are Benedictine Fathers (St. Mary's Abbey)—St. Mary's Church and Abbey, St. Benedict's College, St. Benedict's Church, Newark, and St. Henry's Church, Elizabeth; Carmelite Fathers (American Province)—Englewood; Dominican Fathers (Eastern Province)

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—Newark; Franciscan Fathers (Paterson, N. J.)—Butler and Paterson; Franciscan Fathers (Syracuse)—Hoboken; Jesuit Fathers (the New York-Maryland Province)—St. Peter's Church and College, Jersey City; Passionist Fathers (West Hoboken)—West Hoboken; Fathers of the Pious Society of Missions, Newark; Alexian Brothers (Chicago, Ill.)—Alexian Hospital, Elizabeth; Christian Brothers (Ammendale, Md.)—St. Patrick's Pro-Cathedral School, Newark, Jersey City, Paterson and Orange.

The communities of religious women are Sisters of St. Benedict (Ridgley, Md.); Sisters of St. Benedict (Elizabeth); Sisters of Charity (Convent Station)—Motherhouse, Academy and Preparatory School, Convent Station; Cathedral, St. Joseph's, St. Michael's, St. James, St. Aloysius, St. Rose of Lima, St. Antoninus, St. Bridget, St. Columba, Sacred Heart Schools, St. Mary's and St. Vincent's Academies, Newark; Arlington, Belleville, Bloomfield, Chatham, Dover, East Orange; (3) Elizabeth; Englewood, Hackensack, Harrison, Hoboken, St. Aloysius Academy and nine Schools, St. Michael's Orphan Asylum, Jersey City; Kearny, Madison, Montclair, Morristown, Orange, Passaic; Academy, Orphan Asylum, Hospitals and five Schools in Paterson; Plainfield; House of Providence, Ridgewood; Orphan Asylum, Industrial and Our Lady's Schools, South Orange; Summit, Union Hill and West Hoboken. The Sisters of Christian Charity, of Wilkes-Barre, Pa., teach in St. Augustine's School, Newark, St. Michael's School, Elizabeth, and St. Nicholas' School, Jersey City; Sisters of St. Francis (Mt. Loretto, Staten Island)—Orange; Sisters of Charity (Gray Nuns of Montreal, Canada)—Hospital at Morristown;

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Dominican Sisters of the Perpetual Rosary—West Hoboken; Sisters of St. Dominic (Jersey City)—Motherhouse, Academy, St. John's, St. Boniface's and St. Paul's Schools, Jersey City; St. Ann's School, Newark, Boonton, Dover, Caldwell, Orange, (2) Rahway and West Hoboken; Sisters of St. Dominic (New York city)—Academy, Elizabeth, Newark, Paterson, Passaic and Weehawken; Sisters of St. Dominic (Contemplation)—Newark; Sisters of St. Francis (Syracuse, N. Y.)—St. James Hospital, Newark, and Hoboken; Sisters of the Poor of St. Francis (Hartwell, Ohio)—St. Michael's Hospital, Newark; hospitals in Hoboken and Jersey City; Missionary Sisters of St. Francis (Peekskill)—Butler, Paterson, Union Hill, West New York and Shady Side; Sisters of the Good Shepherd (New York Province)—Newark; Sisters of St. Joseph, of Chestnut Hill, Philadelphia—St. John's Parochial School, Newark, Bayonne and Orange; School Sisters of Notre Dame (Baltimore)—St. Peter's Asylum and School, Newark, and Fort Lee, Irvington and Short Hills; Sisters of St. Joseph of Peace (Jersey City)—Novitiate, St. Peter's Orphan Asylum, Home for Girls, St. Mary's Home, Home for the Blind, School for the Blind, Jersey City; Englewood; Little Sisters of the Poor, Newark and Paterson; Felician Sisters O. S. F., (Doyle, New York), Newark, Jersey City, Bayonne and Passaic; Sisters of the Sorrowful Mother (Rome, Italy)—Denville; Pallotin Sisters of Charity, Newark; Missionary Sisters of the Sacred Heart (New York)—Orphan Asylum, Arlington; Newark; Franciscan Sisters of the Immaculate Conception (Rome, Italy)—Jersey City and West Hoboken; Baptistine Sisters (Italy),

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St. Lucy's, Newark; and the Bernardine Sisters—St. Stephen's Paterson.

The See of Trenton was created July 15th, 1881. It comprises fourteen Counties: Atlantic, Burlington, Camden, Cape May, Cumberland, Gloucester, Hunterdon, Mercer, Middlesex, Monmouth, Ocean, Salem, Somerset and Warren—an area of 5,756 square miles. The Right Rev. Michael Joseph O'Farrell, D. D., was Consecrated the first Bishop November 1st, 1881. He was a most zealous worker and labored with Apostolic ardor in cherishing, fostering and conserving the seeds sown by the illustrious Bishop Bayley and his successor, the late Most Rev. Michael A. Corrigan. Bishop O'Farrell died April 2d, 1894, and was succeeded by the Right Rev. James A. McFaul, D. D., LL. D., who was consecrated in St. Mary's Cathedral October 18th, 1894.

The work so happily begun and promoted by his predecessors, is being successfully prosecuted by Bishop McFaul. Catholicity in his See is keeping pace with its progress throughout the United States. In the Diocese of Trenton there are 152 Secular Priests; 23 Priests of religious orders; 110 Churches with resident Priests; 3 Churches in course of erection; 40 Mission Churches; 97 stations; 372 religious women including novices and postulants; 1 college of religious order with 40 students; 6 academies for young ladies, with 350 pupils; Parishes with Parochial Schools, 40—pupils, 11,629; Sunday Schools, 150; Sunday school teachers, 945; Sunday school pupils, 20,469; orphan asylums, 2, with 300 orphans; hospitals, 3; the number of patients treated during the year 1907, was 5,268; Day nursery, 1—number of children, 65; homes for aged, 2—inmates

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during the year, 80; baptisms, 6,282; marriages, 1,708; burials, 2,296; Catholic population about 132,277. There are twelve Religious Communities of women—including the Sisters of St. Joseph, the Sisters of Charity, Gray Nuns, Dominican Sisters of the Perpetual Rosary, Sisters of St. Dominic, School Sisters of Notre Dame, Sisters of Mercy, Mission Helpers, Sisters of St. Francis, Sisters of the Third Order of St. Francis and Franciscan Sisters of Christian Charity. Of the religious communities of men, there are Dominican Fathers, Franciscans (Minor Conventuals), Priests of the Congregation of the Mission, Fathers of the Pious Missions, Brothers of the Sacred Heart Novitiate, Fathers of the Holy Ghost, and Brothers of the Christian Schools.

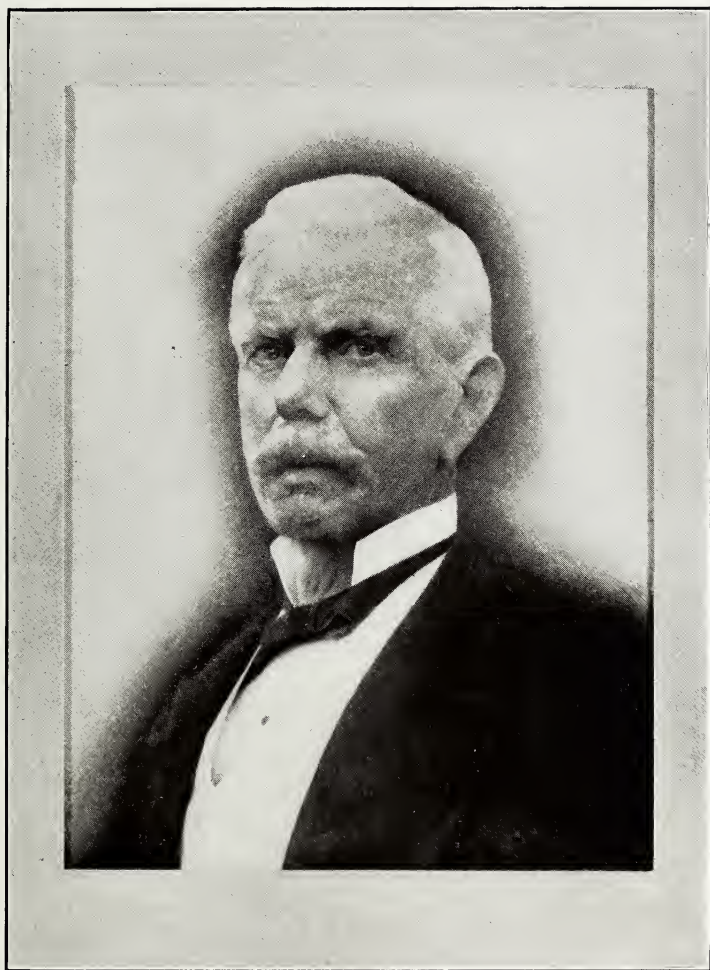
The *Official Catholic Directory* for 1852 gives a "summary of Catholicity in the United States." The table of figures is so arranged as to exhibit at a glance the statistics of each Diocese and also of each Ecclesiastical Province. There were then 6 Archbishops, 26 Bishops, 1385 Priests, 1411 Churches and 681 other Stations—distributed among 34 Dioceses and 2 Vicariates-Apostolic. "During the past year there was an accession of 1 Archbishop, 1 Bishop and 114 Priests." The Catholic population, exclusive of the Archdiocese of St. Louis, the Sees of Boston, Galveston and St. Paul and the Indian Territory, for which no figures were quoted, numbered 1,600,000; but estimating, as the compiler of the Directory did, the following populations: St. Louis Archdiocese, 90,000; See of Boston, 250,000; that of Galveston, 35,000; that of St. Paul, 2,500; and that of the Indian Territory, 2,500; the total number of Catholics in the United States fifty-seven years ago

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approximated 1,980,000. The number of Ecclesiastical Institutions, according to the Directory, was 34; Clerical Students, 421; Male Religious Institutions, 49; Literary Institutions for Young Men, 47; Female Religious Institutions, 87; Female Academies, 100; Charitable Institutions, 113. When we compare these statistics with the following summary taken from the *Official Catholic Directory* for 1908—what a grand object lesson of the growth of Catholicity! What marvellous progress will another half a century bring forth:

There were in the United States on January 1st, 1908, 13 Archbishops; 90 Bishops; 11,496 Secular Clergy, 4,069 Regular Clergy—a total of 15,655; 8,408 Churches with resident Priests, 4,105 Missions with Churches—total Churches, 12,513; 84 Seminaries with 5,609 students; 200 Colleges for boys; 697 Academies for girls; 4,443 Parishes with schools, and 1,136,906 children in attendance; 272 Orphan Asylums, with 42,597 orphans; 1,054 Charitable Institutions; total Catholic children in Catholic institutions, 1,310,300; Catholic population, as recently stated by Bishop McFaul, of the See of Trenton, 17,000,000.





Dr. James Elliott

CHAPTER XXXVII

Catholicity and Science Considered

Perhaps more than at any previous period this age of the world is distinguished by its love of knowledge. At what time was science so generally, so earnestly and so advantageously cultivated? None will pretend that mankind has as yet even made the conquest of all science; but greater progress is made and greater results achieved. Was there ever a period when the pursuit of knowledge was held to be so honorable, or when its votaries were so universally encouraged and crowned with rewards? That science, above all, as difficult in its acquirement as it is important in its results—the science of man—is now more than ever an object of study; and with good reason, assuredly, for is it not the groundwork of political science, the science of government, upon which depends the happiness of nations? Now, who in past ages, as well as at the present time, have shown themselves the friends of science! None more so than the Roman Pontiffs; deny this, and not only pages and volumes but all history since the dawn of the Christian era must be blotted out.

While it is not disputed that the Chief Pastors of the Catholic Church have in all ages of their long history adorned their high station by great talents and learning, some enemies of the Papacy say that “these treasures of genius and knowledge they have reserved

for themselves—have kept their light under a bushel; and in respect to learning," it is asked, "what has humanity, what has civilization to thank them for?" It is indeed true that letters were for a long time the exclusive possession of the Popes and of the Clergy. But this by no means shows that they took no pains to disseminate knowledge—to instruct mankind. In their endeavors to enlighten the world, they met with formidable opposition. Custom, opinion, prejudice—everything was against them. War and pleasure engaged, in turns, the time and the thoughts of men. They could not afford to be idle! And the noble leisure of learning was in their estimation idleness! With exceptions sufficiently numerous to show that the Clerical Order had no wish to make a monopoly of knowledge, the study of letters, the pursuit of science, was left almost entirely to the care of the Clergy. Meanwhile the Christian Religion, which was gaining ground so rapidly, could not be diffused among men, and deeply rooted in their minds, without communicating along with its more precious spiritual gifts some portion of the outward garb in which it necessarily clothed itself, and without which it was impossible that it should reach the mind. It was not indeed a matter of absolute necessity that the Apostles of the New Dispensation should be endowed with eloquence; and yet how often were they not so? How often from the days St. Paul (who although he professed not to have come on his mission to mankind "with the persuasive words of human wisdom," was, nevertheless, in an eminent degree, possessed of that powerful eloquence which moves the soul to its depths), have there not been accomplished orators in the Church? And whilst, like Paul announcing

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truth to Governor Felix and King Agrippa, they preached with more than the power of human language to a rude and unbelieving world, they could not fail to impart some idea of that more refined and noble literature which arose so early together with the sublime Religion of which it is designed to be the handmaid.

The preachers of Catholicity as they conversed with men, not only taught them the Christian religion, but in like manner also "the humanities." But as this was only an incidental teaching—and of incalculable less importance than that to which it ministered—public schools and universities were founded, in which all branches of letters and of science were taught, not only to those who were destined to hold the sacred office of the Priesthood and to fulfill the high duties of Apostolic teachers, but to all who chose to come to quench their thirst for knowledge at these great, and pure, and never failing fountains. But as time advanced, these temples of learning were more and more frequented; and from their ever open portals was constantly pouring forth a stream of truth which, in due time, renewed the face of the world, causing the stern and unconquered warrior even to sigh for the happy time when he too could share the repose, the elegance and the honors of a learned life.

Educate, instruct, enlighten is now the device of every civilized people. A nation cannot be more grievously insulted than by asserting that it is well pleased to remain in ignorance and takes no pains to educate its people; and yet, among what people can such views as these lay claim to antiquity? The learning and civilization of ancient Rome once swept away, ignorance everywhere prevailed, and to such an

extent that men knew not that they were ignorant. Christian civilization had already done battle for many centuries with the barbarism it found in the world, when even in the higher orders of society it was still the privilege of rank to be ignorant. The great and mighty were above learning, as they were by their rank above the rest of men; and simply because they were potent personages, they claimed exemption from the task of learning to read and write. That expiring barbarism should have clung to ignorance as its last hope need not astonish us; but it is indeed surprising that the Catholic Church and her Popes and Heirarchy should have been accused of fostering ignorance and even of exerting their great influence to retard the work of education, the march of intellect, the development of the human mind. If such were the case, how strangely have the Popes and Heirarchy misunderstood the true interests of the Catholic Church? Who does not know how favorable knowledge is to the Catholic religion? No sooner is that religion announced than men versed in all the learning of their time make haste to pay it homage and proclaim its truth to mankind. A generation has not yet passed away when not a few among the votaries of science become not only its ardent admirers but its most fervent disciples. Who was that Paul whom "zeal consumed?" Evidently a man possessed of great knowledge. That he was so his very enemies bore witness when they declared that "much learning had made him mad." All were "mad," in the estimation of the vulgar, who in those days embraced the Religion of the Cross. No reputation of learning could save them from the stigma; and yet the learned, in defiance of the scoff of ignorance, press

around the banner of Catholicity. The physician Luke, the statesman of Athens, Dionysius, are followed by many highly educated men whose minds were already prepared and adapted by science for the reception of that truth which contains within itself the knowledge of all things—whether of this world or of that which is to come.

The Catholic Church is the repository of all truth destined for man to know in order to fulfil the purpose of his creation; and it would be an error to suppose that true science could be opposed to revealed truth. All false systems of religion in past times have invariably fallen before the light of true science. Such men as Socrates and Plato rejected the vulgar superstitions of their age. They held up the lamp of science to expose them; and false religion, panic struck, put Socrates to death. All history is the witness that whatever is false, whether in religion, philosophy or politics, must abhor the presence of true science. In modern times the sects that have accused the Roman Catholic Church of fostering ignorance have shown an instinctive dread of knowledge. The great Anglican sect has actually forbidden the diffusion of letters. During the palmy days of this sect was it not penal in Ireland to teach even the alphabet? Was not any Priest or schoolmaster who dared so to teach treated pretty much in the same way as Socrates was by the Athenian mob? In Protestant England, knowledge was, as regarded the great body of the people, proscribed. It was the idea of the time—and *the* True Religion was not at hand to correct the error—that it was unsuitable to educate the lower classes. These remained in ignorance whilst science kept its court in the two great Universities of the land. Science

delights to be the handmaid of the True Religion ; and whilst all erroneous systems necessarily grow dim and vanish in its presence, that Religion which alone is the one true revelation from on high only shines the brighter in the light which true science throws around it. And thus it has appeared in the eyes of many of the most learned men of those celebrated Universities in which the lamp of science had never ceased to burn, although that of True Faith had in an evil hour been utterly extinguished. The Catholic Church has no reason to dread knowledge. An eminent Scottish Presbyterian writer, Mr. Laing, in his "Notes of a Traveller," says: "*The Popish Clergy have in reality less to lose by the progress of education than our own Scotch Clergy. Education is not only not repressed but is encouraged in the Popish Church, and is a mighty instrument in its hands and ably used. It is by their own advance and not by keeping back the advance of the people that the Popish priests of the present day seek to keep ahead of the intellectual progress of the community.* In every street in Rome, for instance, there are, at short distances, public primary schools for the education of the children of the lower and middle classes. *Rome, with a population of 158,678 souls, has 372 public primary schools, with 482 teachers and 14,099 children attending them. Has Edinburgh so many public schools for the instruction of those classes? I doubt it. Berlin, with a population double that of Rome, has only 264 schools. Rome has also her University, with an average attendance of 660 students; and the Papal States, with a population of two and a half millions, contain seven Universities. Prussia, with a population of fourteen millions, has only seven. The

*This comparison was made in 1837.

statistical fact that Rome has above a hundred schools more than Berlin, for a population little more than half that of Berlin, puts to flight a world of humbug. It is asked what is taught to the people of Rome by all these schools? Precisely what is taught at Berlin—reading, writing, arithmetic, geography, languages, religious doctrine of some sort.”

In the face of these facts obfuscated indeed must be the mind that would undertake to maintain that the Papal Church is behind the age as regards education. Astonishing to relate! the facts recorded by Mr. Laing existed anterior to the time when the Church was robbed of her temporalities.

The sublime mission of the Church is to Christianize the world. Without instruction this mighty work could not be accomplished. The more progress made in knowledge, the fewer the difficulties with which the Church will have to contend. True Religion is as much impeded by ignorance as by the corruption of mankind. The eminent Protestant historian, Baron MacCauley says:

“We often hear it said that the world is constantly becoming more and more enlightened, and that the enlightenment must be favorable to Protestantism, and unfavorable to **Catholicism*. We wish that we could think so. But we see great reason to doubt whether this is a well-founded expectation. We see that during the

*“*Catholicism*” is a self-contradictory term, a sort of fiction which should not be applied to the One True Universal Church, whose doctrines and teachings are “the same yesterday, to-day and to-morrow,” and within whose fold *ism* is neither countenanced nor tolerated. Protestant writers may be pardoned for making such application. Catholic writers, however, should avoid the use of the word, even though Protestant compilers of lexicons may define Catholicism, “Adherence to the Roman Catholic Church,” and “Universality of the orthodox faith of the whole church.” Instead of “*Catholicism*,” let Catholics employ the term *Catholicity*—a word which specifically expresses the universality which is one of the distinguishing marks of the One True Church, “the pillar and the ground of truth,” with whom her Divine Founder promised to “abide all days,” and that

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last two hundred and fifty years the human mind has been, in the highest degree, active; that it has made great advances in every branch of natural philosophy; that it has produced innumerable inventions, tending to promote the convenience of life; that medicine, surgery, chemistry, engineering, have been very greatly improved; that government, police and law have been improved though not to so great an extent as the physical sciences. Yet, we see that, during these two hundred and fifty years, Protestantism has made no conquests worth speaking of. Nay, we believe that, as far as there has been change, that change has, on the whole, been in favor of the Church of Rome. We cannot, therefore, feel confident that the progress of knowledge will necessarily be fatal to a system which has, to say the least, stood its ground, in spite of the immense progress made by the human race in knowledge since the time of Queen Elizabeth."



"the gates of hell shall not prevail against her." Hence a term expressive of *ism* is a misnomer in its application to the Catholic Church. What is the meaning of *ism*? Does it not signify a decayed branch cut off from the living trunk of the Tree of Truth? Therefore, if Catholics use Catholicism, is there not danger that some one of our separated brethren might be unintentionally strengthened in the erroneous ideas so often expressed, that "one church is as good as another"; that "all religions are alike"; that "there is no difference between *Catholicism* and *Protestantism*"; that "*Catholicism* and *High and Low Episcopalianism*, *Presbyterianism*, *Methodism* and all the other denominational *isms* lead to the same place but by different routes"? The Apostle to the Gentiles advised Timothy to "avoid the profane novelty of words"; and this admonition by St. Paul was not only intended for his disciple and the faithful of that period, but that it should be respected during all ages.—THE AUTHOR.

CHAPTER XXXVIII

Catholicity is Essentially Liberal

The Catholic Church is not that stern despotism over the minds of men which its enemies unceasingly represent it to be. It cannot be otherwise than liberal. As there is no system of rule or constitution in the world that has endured so long, so there is none that can claim to be so perfect. Many governments have followed in its track and copied and appropriated what appeared to them good in its Constitution, but none has as yet surpassed or even equalled it in excellence. An institution that was not in every way admirably adapted to the wants of mankind—that was not by its organization and its teaching calculated to meet the real wishes and aspirations of the human mind—could not, as it has done, have existed and flourished throughout so many centuries without any diminution of its original power. Its enemies even acknowledge that it exhibits not as yet “any sign which indicates that the term of its long dominion is approaching.” “It saw,” quoth Baron MacCauley, “the commencement of all the governments, and all the ecclesiastical establishments, that now exist in the world; and we feel no assurance that it is not destined to see the end of them all. It was great and respected before the Saxon had set foot in Britain, before the French had passed the Rhine, when Grecian eloquence still flourished at Antioch, when idols were still wor-

shipped in the temple of Mecca, and it may exist in undiminished vigor when some traveller from New Zealand shall, in the midst of a vast solitude, take his stand on a broken arch of London Bridge to sketch the ruins of St. Paul's." When there was question of reorganizing society after the effete despotism of Pagan Rome had passed away, men found in the Church a model of government than which nothing more excellent could be devised. "The Christian Councils," says another distinguished Protestant writer (Sir Archibald Alison—History of Europe, Vol. II.), "were the first examples of representative assemblies. There were united the whole Roman world. There a Priesthood which embraced the civilized earth assembled by means of delegates to deliberate on the affairs of the Universal Church. When Europe revived, it adopted the same model. Every nation by degrees borrowed the customs of the Church—then the sole repository of the traditions of civilization. It was the clergy who instructed them in the admirable system which flourished in the Councils of Nice, Sardis and Byzantium, centuries before it was heard of in the Western world, and which did not rise in the 'Woods of Germany' but in the Catacombs of Rome during the sufferings of the Primitive Christians."

And yet, the enemies of Catholicity, violative of the Divine Command, bear false witness—accuse the Catholic Church of fostering ignorance! Not only that, but Catholics are poor benighted people whose intellect is enslaved by wily priest-craft! Second only to the protection of Divine Providence is the excellence of the Constitution of the Church in securing that vitality and permanency which can

never fail to be a subject of astonishment. In an order of things in every way so admirable there could not be any narrowness of view—anything mean, petty and illiberal. Such things are repugnant to the genius of Catholicity. The Church is divinely appointed to bear witness throughout all time to certain truths, which it is of the highest importance for mankind to know. She can neither add to these truths nor diminish them; neither can she interpret them in one way today and in another way tomorrow. She is the witness of what has been committed to her keeping; and that she will always be a faithful witness, the WORD That deceives not is her guarantee: "Behold I am with you all days," and "The gates of hell shall not prevail against the Church."

But beyond the range of Revealed Truth, to which the Church can never cease to bear testimony, there is a wide field of enquiry; and, so long as the sacred deposit is not touched, the utmost freedom of discussion may rightfully prevail. Why should charity between disputants be so urgently recommended—nay enjoined—if no disputation were permitted? In regard to manifestly essential points of doctrine, the belief of Christians must necessarily be one: "*In necessariis unitas.*" But in those things that are not clearly a portion of that truth to which the Church bears unerring testimony, opinion is at liberty: "*In dubiis libertas.*" Who shall say that there is not thus presented to the human mind, with the full sanction of that authority which is not infrequently accused of wishing to enchain it, a field of investigation sufficiently extensive for the exercise of all its faculties? But, in all disputations, as stated, charity is not only urged but enjoined: "*In omnibus caritas.*"

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Contrasts with other institutions, highly favorable to the Catholic Church, might here be established. Discarding many fabulous and exploded accounts of imaginary persecutions, a few well authenticated facts might be produced which would exhibit, in no amiable light, the heads and founders of opposing systems. Usurpations are necessarily tyrannical—are often cruel. Since Geneva herself now deplores the errors of her Calvin, it were unnecessary here to bring into parallel his cruelty on the one hand, and on the other the moderation, the kindness even of a tribunal of the Catholic Church, which, while it declared to be contrary to the testimony of all ages the doctrines, spared the person of the unfortunate man who afterward became the victim of the stern heresiarch.





Rev. Daniel G. Durning
First person born in New Jersey elevated to the Priesthood

CHAPTER XXXIX

Some Distinguished Newark Lawyers

When Newark became a city in 1836, she had many distinguished citizens of extraordinary legal ability, including Chief Justice Hornblower, Frederick T. Frelinghuysen, (father of Frederick Frelinghuysen, President of the Mutual Benefit Life Insurance Company), Governor William Pennington, A. C. M. Pennington, Oliver Halstead (afterward Vice-Chancellor), John Whitehead, Charles L. C. Gifford, Amzi Armstrong, Jabez Hayes, Amzi Dodd (who became Vice-Chancellor of New Jersey and afterward the second President of the Mutual Benefit Life Insurance Company—succeeding Lewis C. Grover), William K. McDonald (father of James C. McDonald), Archer Gifford (father of Phillip A. Gifford), and Joseph P. Bradley, who was appointed an Associate Justice of the United States Supreme Court.

Hon. Frederick T. Frelinghuysen filled the unexpired term of Senator Wright in the United States Senate, and was a candidate to succeed himself, but the Legislature being of an opposite political complexion, a Democrat was chosen. President Ulysses S. Grant, without consulting former Senator Frelinghuysen, nominated him for Minister to the Court of St. James, and the nomination was

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unanimously confirmed by the Senate without reference. Minister Frelinghuysen declined the Mission. Mr. Frelinghuysen was Attorney General for New Jersey for some years; and, the Legislature being Republican, he was sent back to the United States Senate. Afterward he became Secretary of State in the Administration of President Chester A. Arthur.

Secretary of State Frelinghuysen, on behalf of the American Government, vigorously protested against the unwarranted confiscation of the American College at Rome by the Italian Government. The boasted free institutions of Italy to the contrary, the government had ignored the moral law, violated at pleasure individual rights, and, just as convenience might seem to require, changed Churches and religious houses, as well as sanctuaries of learning into stables for the cavalry and hunting steeds of the Savoyard dynasty. The Italian robbers might learn a profitable lesson from Mohammed the Prophet of the Sword, who commanded that his followers should everywhere respect places in which they found the people assembled for prayer. Not so the Savoyards. Covetous eyes were set upon the American College at Rome; it was marked out for confiscation and desecration, but Secretary of State Frelinghuysen calls halt! The American College is an American institution, built by American money and owned by American citizens; and the property rights of Americans at home and abroad must be conserved. Hence, the Italian government was constrained, by force of circumstances powerless to control, to respect in that case the article of the Moral Code: "Thou Shalt Not Steal!"

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The author had an interview with Secretary of State Frelinghuysen at his home in Newark in reference to the arrest of Editor Meaney of the New York *Star*. The editor, after an absence of thirty years from Ireland, returned to his native land on a visit to his aged mother; and, a few hours after landing in Queenstown, he was summarily arrested and cast into prison. Secretary Frelinghuysen, on hearing the facts in the case, said he would telegraph immediately to the Assistant Secretary of State at Washington instructing him to cable the American Minister at the Court of St. James. This was done, and within twenty-four hours the prisoner was liberated.

In the early days also there were two bright young lawyers of great promise—Theodore Runyon and Cortlandt Parker. Young Runyon became Mayor of Newark, a Brigadier-General of Volunteers in the Civil War, Chancellor of the State of New Jersey, and President Grover Cleveland appointed him Ambassador to the Court of Berlin. General Runyon was the first Ambassador from the United States to Germany. This Nation had hitherto been represented by Ministers. Ambassador Runyon was held in high favor by the Emperor, who requested the United States Government to permit him to appear at Court wearing the uniform of his military rank—a request which was granted. The Ambassador died in the Embassy at Berlin. At his bedside were the wife of the Ambassador and three daughters, Mrs. Molly R. Haskins, Julia B. Runyon and Helen Louise Runyon, the latter of whom is the wife of President E. Alvah Wilkinson, of Wilkinson, Gaddis & Co. The two sons of the Ambassador, Frederick Theodore

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Runyon and L. Chauncey Runyon were at home in Newark. His remains were brought home and interred in Mt. Pleasant Cemetery. Ambassador Runyon was a bosom friend of the late Archbishop Bayley and Monsignor Doane—friendships which lasted without friction until death. The half-tone picture of Bishop Bayley which is used in this work is taken from a portrait painted from life by Hagney in 1869. The original oil painting was kindly loaned to the author by Mrs. Clementine B. Runyon, the widow of the late Ambassador.

It was in the days of Chancellor Runyon that wood pavement was introduced in the City of Elizabeth and suburbs. Elizabeth then was famous for its fine drives. Chancellor Runyon not infrequently availed himself of the privilege. One afternoon, on one of his outings, a cloud of mosquitoes swarmed around the Chancellor's carriage, and the bloodthirsty pests presented their bills thick and fast. Never was the Court of Chancery so busy. It was useless for the Court to demur; it would serve no purpose. The coachman whipped up the horses; but the mosquitoes could not be shaken off. At length, in sheer desperation, Chancellor Runyon jumped from his carriage and took "legbail." It was the first time in his life that he tried to turn his back upon a foe. That very afternoon the merchants in many parts of Newark had to close their stores because of the mosquitoes.

Cortlandt Parker became an eminent member of the American Bar. After the Presidential Election in 1876, President Ulysses S. Grant appointed Mr. Parker one of the Electoral Commissioners to Louisiana, to inquire into the alleged frauds upon the franchise. The Tilden Electors had a majority

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on the face of the returns; the State Returning Board, however, because of alleged frauds, issued certificates to the Hayes Electors. Congress passed the Electoral Commission Act; and by a vote of 8 to 7 Rutherford B. Hayes was declared elected. Cortlandt Parker was tendered the German Mission by President Grant, on the recommendation of Senator Frelinghuysen; but he declined the honor with thanks.

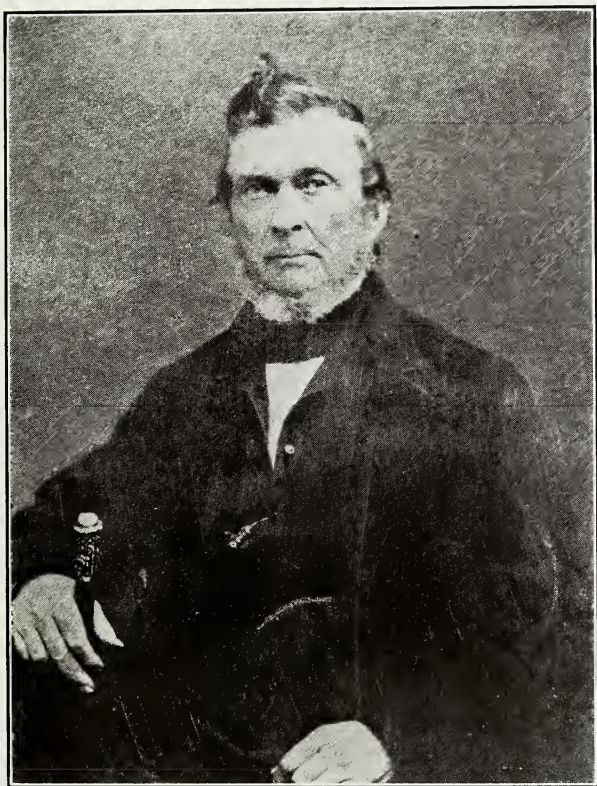
William K. McDonald was born in Alexandria, Va., in 1807; graduated from the College of New Jersey (Princeton University), in 1827; read law with Adj. Gen. Walter Jones, of Washington, D. C.; was professor of Belles-Lettres at the Washington College, Pa. (now Washington and Jefferson); admitted to the Bar in 1841, and began the practice of law in Newark; was Clerk of the Newark Common Council from April, 1844, to April, 1850; a Member of the New Jersey General Assembly in 1856 and 1857; was the first State Comptroller and served from 1865 until 1871; was a member of the Newark Board of Education from 1864 to 1866; and died April 14th, 1871, at the age of sixty-four years. His wife was a daughter of the Rev. James Carnahan, D.D., President of the College of New Jersey. His son, James C. McDonald, is a member of the legal profession and has made Newark his home. Like his father, he was graduated from Princeton University.

CHAPTER XL

Some of the Early Settlers

Jean Vaché, a Frenchman, who came to America in 1790 and settled in New York, was no ordinary man. He took a high stand among the merchants of New York for business ability and kindness of heart. When Lafayette visited the United States, Mr. Vaché was a member of the Committee appointed to welcome the gallant Frenchman, who had aided this Nation in her struggle for Independence. He introduced his granddaughter, Emily, to the distinguished guest. Lafayette took the child on his knee and conversed with her. The child afterwards became the mother of Hon. Thomas S. Henry of Newark, a former Judge of the Second District Court. In 1827, Jean Vaché came to Newark and affiliated with St. John's Parish.

After Mr. Vaché left New York to take up his residence in "Newark Town," he purchased the Peppin farm comprising forty or fifty acres, upon which he afterwards lived and subsequently died. The farm house was located where the residence of Charles A. Fiecke now stands, No. 805 High street, at the intersection of Clinton avenue. The farm formed almost a perfect square—extending up High street, thence Westward, thence South to Broad street. What is now Clinton avenue was then a continuation of Broad street. Mr. Peppin owned a slave woman calling herself Eliza Peppin, after her master; and he



Bernard Kearney

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insisted that Eliza should be sold with the farm, and the woman herself was very desirous that this arrangement should be made. Mr. Vaché was opposed upon principle to slavery; but he finally yielded, and neither the master nor the slave ever regretted the purchase. When Eliza died, she was buried in the same burial plot with other members of the family in Rosedale Cemetery, Orange; and to-day her headstone, with inscription in most affectionate terms expressing the love of her master's family, can be seen.

At the left of the main entrance to St. John's Church a tablet hangs upon the wall inscribed:

IN MEMORIAM,
JOHN VACHÉ
and
ANNA, HIS WIFE,
whose remains
LIE BENEATH THIS CHURCH.
Requiescant in Pace!

At the right of entrance is another tablet inscribed:

Your Charity
Pray for the Soul
of the
VERY REV. PATRICK MORAN,
First Vicar-General of this Diocese
and
Pastor of this Church
for
Thirty-four Years.
Died July 25th, 1866,
Aged 66 Years.
Requiescat in Pace!

Michael Donnelly was among the early Irish settlers. He landed in New York January 2nd, 1805, and walked to Perth Amboy where he found employment, but soon after came on foot to Newark. He was the great grandfather of former Alderman John H. Donnelly of the Fifth Ward, and his brother Thomas

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J. Donnelly, who resides at No. 222 Lafayette Street.

Early in the Nineteenth Century, John Hawthorn, a North of Ireland Presbyterian, came to Newark. In the land of his birth he was a man of property. In the Robert Emmett rising, the British authorities supposing, because he was a Protestant and loyal to the Crown, called him out to serve in the Yeomanry against his countrymen. But he said to his wife: "I will never wear a red coat for the English Government and go a butchering my countrymen." He sold his property, escaped to America and made Newark his home. Robert Reilly came here soon afterward. He was a Catholic, and some of his ancestors were hanged from the shafts of their drays because of their love of country and liberty. Among others who settled in Newark before 1825, was Charles Durning. Martin M. Rowan, another early settler, was a first cousin of Lord Hamilton Rowan, an Irish Nationalist who was tried for high treason, pleaded his own cause and was acquitted. Martin Rowan was six months old when his father died. His mother married again—a man named Burke; and when young Rowan, who was the sole heir to his father's estate, was eighteen years old he went to England and remained in London until 1826, when he came to America, settled in Newark and carried on the furrier business.

Other settlers were John Sherlock, Christopher Rourke, Thomas Garland, Daniel Elliott, Arthur and William Sanders, Robert Seefrage, John Gillespie, Thomas Clark, Thomas Brannan, Edward C. Quinn, the Gillespies, Timothy Bestick (afterwards Clerk of St. John's Church), John Kelly, Michael O'Connor, the Bruens, the Crocketts, the Dennys, the

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Carrs, the Hays, the Scotts, Michael Rowe, Charles Bogan, father of Rev. Bernard Moran Bogan; the Farrells, John and Hugh McConnell, John McColgan, John Holland, (father of the late Rev. Michael J. Holland who died while Rector of St. Columba's Church); William Downs, Patrick Matthews, Maurice Fitzgerald, John Neil, Robert and Thomas Garland, Patrick McEnroe, (father of Christopher McEnroe); John Francis Hoppen, father of Mrs. Hattersley (wife of William Francis Hattersley, organist of St. Patrick's Pro-Cathedral).

The early Catholics of Belleville contributed largely towards the erection of old St. John's in 1827-8. Among the active participants were Nicholas Duffy, John Reed, Patrick Reed, Michael Brannan, James Murtagh, Robert Murtagh, William Moran, Michael Kearney, Patrick Kearney, Robert Mullin, John Campbell, Michael Gorman, M. J. Doyle and brothers, M. Geacen, Thomas Dunn, Dennis Dunn, Thomas Oldham, James McDermott, the Butlers, the Murphys, Fitzgeralds, McGoverns, Boyles, Breslins, the Adamases, the Hylands, and Daniel Elliott, who had moved from Newark and built the first brick house erected in Essex County. The house still stands at corner of Main and William streets, Belleville. Peter Kehoe, (father of John F. Kehoe, President of the Listers Agricultural Chemical Company, and Mrs. Charles A. Catalani) was also one of the early settlers of Belleville. Prior to coming to New Jersey, Mr. Kehoe used to attend St. Peter's Church, Barclay street, New York. These families used to walk from Belleville on Sundays and Holy Days to hear Mass at St. John's and return home in time for dinner. This practice obtained from 1828 to the building of

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the original St. Peter's Church, on the William street hill, Belleville, plans for which were drawn by Father Moran. The father of Colonel Michael T. Barrett, counsellor-at-law and a former State Senator of New Jersey, was a Trustee of St. Peter's Church, Belleville, and served forty consecutive years. Michael Matthews, father of James J. Matthews, a master mason, No. 55 Third Street, this city, settled in Springfield in 1838, and attended Mass at Old St. John's, walking the entire distance to and from Newark.

In Father Moran's Pastorate came Nicholas Moore, Charles Reilly, Richard Kirwan, Thomas Loughlin, Thomas Corrigan, (father of the late Most Rev. Archbishop Corrigan); Peter Dowd, James Callery, Anthony Smith, Patrick Lynch, Bernard Kearney, Francis D. Murphy, (who was a fellow student at St. Mary's Emmettsburg, with Patrick Moran and John Hughes, when they were studying for the Priesthood); P. G. Cox, James Hargan, James Finnegan, John English, Thomas English, Andrew Smith, Michael Phillips, James Coyle, Patrick Coyle, Patrick Ryan, John Ryan, B. Nerney, Timothy Pardue, James Dooner, Bernard Hopkins, William Melian, Michael Devine, John Devine, Terence Devine, James Dougherty, John Brush, (afterwards Judge Brush of Paterson), Bernard Leddy, Bernard Galligan, John McDevitt, Patrick Hetherton, Edward Starrs, William Starrs, Owen Campbell, Andrew Flood, John Brannigan, Bernard Russell, Peter Riche, Edward Plunkett, M. Fogarty, M. Dunn, William Dunn, (the father-in-law of Jeremiah O'Rourke), John Kearney (brother of Bernard), John Warren, John Kernan, Patrick Durning, Hugh Durning, John Durning,

HISTORY OF ST. JOHN'S CHURCH

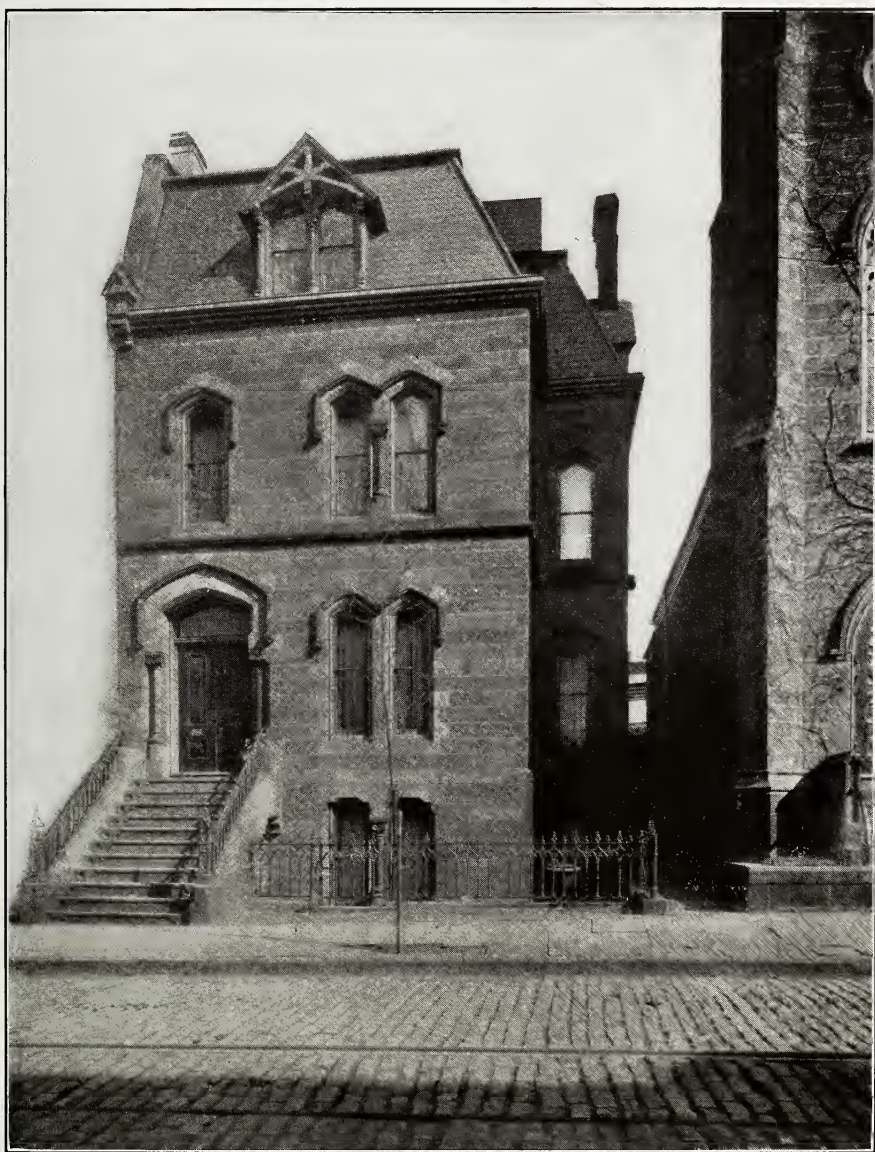
James Durning, Michael Durning, Michael Deaney, Miles Quinn, John Quinn, Frank Corbett and his brother John Corbett and the Ledwiths who came to Newark in 1834—all of whom contributed to the first enlargement of St. John's Church. Frank Corbett was a contractor, and he dug the cellar for the first gas house in Newark. He was the father of the present Chief of Police, Michael Corbett, and his brother William. Michael J. Ledwith, a brother of David Ledwith, in after years served as Trustee of St. John's. On July 1st, 1850, he became a partner of Marcus L. Ward, who near the close of the Civil War became Governor of New Jersey and was known as the "War Governor." Marcus L. Ward & Co. were soap manufacturers and carried on business at No. 154 Market street, (now No. 200), until 1869, when Governor Ward retired and disposed of his interests to the junior partner, who continued the business. Michael J. Ledwith in after years was appointed a Judge of the Court of Common Pleas.

The first St. Patrick's Day Celebration in Newark was held March 17th, 1834, when seventy-six members of the Hibernian Provident Society assisted at Mass and paraded, and in the evening held a banquet in the South Ward Hotel, which was kept by John O'Donnell, on the site of the present Universalist Church of the Redeemer, Broad and Hill streets. Pierson's Directory estimates the Irish population in 1836 to be 6,000; but because of scarcity of work, incident to the "hard times," many left the Town.

CHAPTER XLI

Influx of Irish Immigrants

In the 40's the Irish population increased rapidly; many of them formed independent military organizations later and were members of the Volunteer Fire Department. Dr. James Elliott was a member of Columbian Engine Company, No. 6, for many years. Only healthy, athletic and sober young men were admitted to the Fire Companies in the early days; abstinence from intoxicating drinks was one of the standing rules. Many of those who came here at an earlier date prospered as merchants and tradesmen. Christopher Nugent (father of the wife of former United States Senator Smith), his brother James (the father of City Counsel James R. Nugent), and the Doughertys became leading morocco leather manufacturers; the Sanders, the Brannons and McFarlands had large factories and the sons of Irishmen were apprenticed in all trades. Irishmen formed the Washington Erin Guards and the Montgomery Guards; and when the Civil War broke out the Irish and their descendants were potent factors in the community. Charles Bogan (father of the Rev. Bernard M. Bogan); Thomas McNair, Peter Grace and Francis Quinn were prosperous bakers. The Shanleys (Michael and his sons Bernard M. and John F.), the Smiths (James Smith, Sr., and his son James Smith, Jr.), the Morrisises and the Clarks and



St. John's Rectory

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Thomas O'Connor (father of Right Rev. John J. O'Connor, Bishop of Newark), led as contractors and builders; Christopher Nugent was one of the largest leather manufacturers in the country.

John Dwyer was a patent leather manufacturer. He was a native of Adair, County Limerick, and emigrated to America in 1847, landing in Boston where he learned the leather trade. In 1851, he came to Newark and entered the employ of T. P. Howell as General Superintendent, holding that position until 1865, when he resigned to engage in business for himself. Mr. Dwyer was one of the oldest members of St. Patrick's Pro-Cathedral; one of the founders of the Young Men's Catholic Association; served as Alderman and Police Commissioner; was a Director in the Firemen's Insurance Company and the Security Savings Bank; and he was known to have generously contributed to St. John's, St. Mary's, St. Joseph's and St. Michael's Churches, as well as St. Michael's Hospital and St. Mary's Orphan Asylum.

Lewis C. Grover, the first President of the Mutual Benefit Life Insurance Company, of Newark, N. J., was one of the best judges of men whom the author has ever known. In 1874, we met at Schooley's Mountain. He said: "There are two young men in Newark who will make their mark in life. They are the brainiest men I have ever met; and conversing with them I was astounded at the profound thought and keen, sound judgment, which they exercised in the consideration of any subject. Both will be rich men some day. As financiers they are capable even now of managing any of the large institutions. I refer to Bernard M. Shanley and James Smith, Jr." The opinion expressed by Mr. Grover over thirty-two

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years ago has been realized. Bernard M. Shanley was indeed a brainy man. Grace Bayley, his first wife, was a niece of the late Archbishop Bayley. Former United States Senator James Smith, Jr., is recognized as one of the foremost citizens of the Nation. He is a credit to his race and an honor to his country.

During the Repeal agitation by Daniel O'Connell in Ireland, meetings of sympathy were held in old St. John's School House, No. 168 Plane street, and many citizens, who had not hitherto spoken of their Irish lineage, gave the movement their sympathy. Americans "to the manner born"—men of liberal spirit—attended the meetings, to hear orators like Charles O'Connor, "the Nestor of the American Bar;" James T. Brady, the great criminal lawyer; John T. Doyle, Eugene A. Casserly (afterwards United States Senator from California), S. Mullville, of New York; George M. Dallas, of Philadelphia; Thomas Mooney, the historian; James Van Buren and Robert Tyler (sons of Presidents of the United States). Some of the most prominent citizens subscribed to the Repeal Fund, among them Governor William Pennington, Chief Justice Hornblower, A. M. C. Pennington and William Wright, father of Col. Edward H. Wright. John Ledwith, father of former Judge Michael J. Ledwith, was President of the Newark Repeal Association until it was disbanded.

CHAPTER XLII

Religious Discussions

Many of the Irish Catholics were clever disputants. They read books in St. John's Library on points of controversy so as to be able to explain to their Protestant fellow citizens the true Catholic doctrines. Religious discussions were courteously conducted. John Ledwith, a courteous and pleasant man, had a fluent tongue and a splendid memory. He had Catholic and Irish history at the tip of his tongue; antagonists were quickly routed if they misstated facts. Thomas Farrell (father of Mrs. Arthur Devine, Mrs. McGrath, Mrs. McCree and Mrs. Grace) was the best equipped laymen in the controversial circle. It was said of him by American friends: "you had better let Tom alone, for you cannot gain a triumph by tackling him." He knew Milner's Points of Controversy by heart, and the Discussions between Maguire and Gregg, and Pope and Maguire, as well as Cobbett's Reformation, were stored in his mind. Bernard Kearney was sarcastic, witty and thoroughly informed. John Grafton, of St. John's Church Choir, was another able disputant. Timothy Bestick (Clerk of the Parish) was posted on religious points. John Brannigan, John Sherlock, Charles Durning, James and Loughlin Carlen, Andrew Flood, Brian Brady and the Finnegans (Philip, Michael, Peter, Thomas and James) were able controversialists.

CHAPTER XLIII

History of the Cross in Newark

The late Dr. James Elliott, on May 3d, 1893, lectured in the Catholic Institute, New street—his theme being: "Recollections of the Cross in Newark." He first quoted Father Crassett, "You are a Christian only by the Cross; and it may be said that you are not even that if you entertain a horror of it or live without it," and then said:

"To Christians of all denominations, the history of the Cross in Newark should be an interesting theme; but to the Catholic it is especially of great interest. The latter may remember a time when all other Christian Churches looked upon with horror the sacred emblem of man's redemption, and regarded all who venerated the Cross as grossly superstitious and worshippers of idols. The Cross was an object of contempt to the entire non-Catholic population of 'Newark Town' when it was first erected upon old St. John's Church in Mulberry street in 1828.

"About that time a poor but ever faithful class of immigrants appeared upon our shores. They belonged to the laboring and industrial classes and hailed from Ireland where their forefathers had suffered loss of property, and where thousands had suffered loss of life in defence of the Cross. Many of these poor and humble people came to 'Newark Town.' They worked in the factories and shops, in the fields and on farms.



Convent of the Sisters of St. Joseph

Stalwart, hardy and industrious, they were potent factors in assisting citizens 'to the manor born' in the struggle for worldly possessions and the accumulation of wealth. The Morris Canal had just been projected, and scores of men were employed to prosecute the enterprise. Who so ready with pick and shovel and spade than these hardy immigrants? Who so able to conquer all impediments and to conduct the work to a successful completion? Then there was no railroad to bring wood and coal to market, and the Morris Canal became a source of great wealth to its projectors.

"A little later, the New Jersey Railroad to Philadelphia was projected, and the Irish laborer was in great demand—the swamps were filled in, the Bergen rocks rent into fragments, and a railroad constructed. Many a poor man was killed or maimed for life by the premature blast or other mishap incidental to hazardous enterprises. There was no giant powder or dynamite in those days, and the great work was necessarily slow; but time and labor triumph at length, and the iron horse starts forth in his historical career. But what had all this to do with the Cross in Newark? It had a great deal. The poor immigrants were most of them Catholics. Many had their families; and wives and mothers brought with them from the 'Isle of Saints' their Rosaries with crosses. They did not hide their Beads under a bushel or even under a shawl, but carried them openly in their hands. The crosses on prayer books and rosaries became objects of curiosity to the next door neighbor, and many questions would be asked. The beads and crosses were ridiculed; 'Papist,' 'idolator,' 'worshippers of wood

and brass' were common expressions; 'rank superstition,' 'vile priestcraft,' 'contemptible nonsense' were utterances heard on all sides.

"At present," added Dr. Elliott, "when the Cross has a place somewhere on or about the clothing, or the stationery of every Christian in the community, it is surprising to think that even later than 1850 such marked hatred towards the emblem of man's redemption should have existed. As Catholics we can readily understand how this marked aversion to the Cross originated. The circulation of English literature throughout the country, the histories in the schools, school books and magazines—all alike, where the Catholic Faith was discussed or the Irish character considered, went to misrepresent and ridicule both. The mind of the American people had been for years poisoned by calumnies. The Church dogmas were stigmatized and her most sacred offices ridiculed. I have seen the Holy Mass thus mimicked by a clergyman in one of our most prominent churches. The altar was fitted up in imitation of Catholic service, the mimicry going on amidst the applause of a delighted audience; and when the celebrant would turn to the people saying *Dominus vobis cum* and make the sign of the cross, the clapping of hands and the boisterous laughter would indicate how much the sacrilege was enjoyed.

"The annual return of St. Patrick's Day would bring out the stuffed Paddy with a cross of straw on his breast and a string of potatoes to represent the Rosary. Most of the citizens in those days honestly believed that there existed no Catholics but the Irish! The stuffed Paddies would be hung on some prominent place—on a large building or a high tree. On

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one memorable occasion, just after the erection of St. John's, early in the morning of March 17th, fastened securely to the Cross on the top of the Church, was witnessed at the dawning of day a life-size effigy of a Paddy, with potato Rosary and straw cross. The night and the morning were tempestuous—a very equinoctial storm, with rain, sleet and high wind. The Church gable ran up to an acute angle and was very high. How the effigy could have been put up in such a hurricane was a puzzle. No ladder that could be found at first would reach up to it, and how to remove the obnoxious effigy seemed beyond understanding. At length Moses Sayre, a master mason and builder, was waited upon, and he loaned a ladder, the longest in town; and when it was well on in the forenoon the obnoxious figure was removed. It was never discovered who put it up, although diligent enquiry was made for months afterwards. At this time we had no resident Pastor.

“As evidence of the prevailing spirit of the time, it may be stated that many persons called upon would not lend a ladder to remove the figure. They thought the joke too good to be abruptly terminated—something to laugh over during the day. All honor to the memory of Moses Sayre. He was not one of these persons. This kind of *sport* was enjoyed for a number of years by our non-Catholic friends and might have continued much longer but Father Moran for weeks before March 17th in each recurring year strongly advised against taking any notice of or paying any attention to the ‘stuffed Paddies.’ He used say: ‘These well meaning but exuberant young fellows will soon cease of their playful habit, if you will just cease to notice them; keep cool; don’t lose your

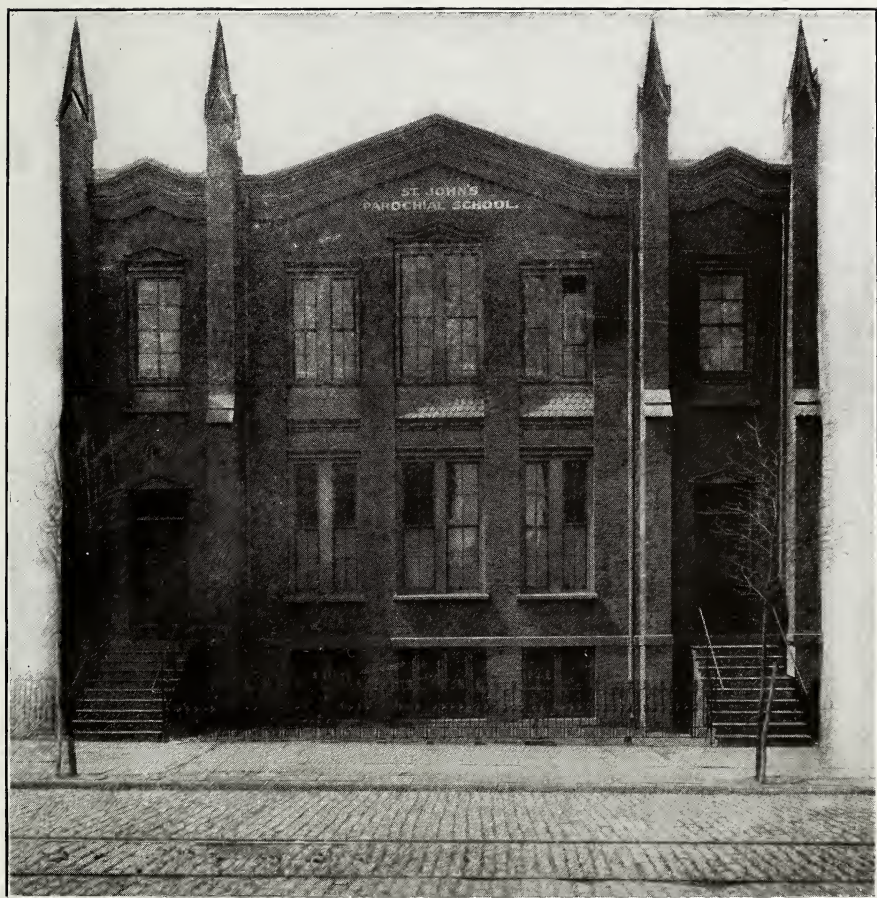
temper; don't get in a passion; only laugh at them and their folly.' This advice was very generally observed, with happy results.

"What of the Cross of to-day? Answer ye who witness it at every turn on the street artistically made of many materials of varied and unique mechanism—worked upon vestments, upon book marks, stamped upon Bibles and various articles of jewelry, embellished with gems of diamonds and pearls to decorate the person, pendants from the ears and sparkling on the bosom of the belle, until one is reminded of Byron's lines:

'On her white breast a sparkling cross she wore,
That Jews might kiss or Infidels adore.'

"A Cross was placed upon the House of Prayer Episcopal Church when the new spire was erected in 1853. Much discussion then occupied the attention of the public through the pulpit and press—each finally agreeing in vindication of the symbol of man's redemption. Behold now a new generation on the stage! Many fathers and mothers are called away! 'The few we liked, the one we loved,' and lo! the Cross is respected by all Christian people! It is of interest to arrange the dates upon which the Cross was erected on our Churches; and St. Peter's, Belleville, of which Father Moran was architect and builder, must have place in the enumeration. First Cross erected in Newark, 1828, St. John's; second, 1838, St. Peter's, Belleville; third, 1842, St. Mary's, Grand street; fourth, St. Patrick's, Washington street; fifth, 1852, St. John's, Orange; sixth, St. James, Lafayette street, Newark; seventh, the House of Prayer, Protestant Episcopal Church, Broad street."

The original Cross that for twenty years was mounted upon the gable end of old St. John's, facing



St. John's Parochial School

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on Mulberry Street, was either lost or destroyed after it had been taken down to give place to the new front erected in 1846-7. It was made of Jersey hickory unstripped of its bark. The tree and arms of the Cross were respectively about five inches in diameter and the dimensions were seven feet by five feet. Certainly Father Moran would never have permitted that Cross to be taken away or destroyed. It had withstood the storms and tempests of twenty Winters and the heat of as many Summers. It was blessed by Father Power, acting for Bishop Dubois, and hence was a relic that should be preserved. The Rev. James Moran, replying to Dr. James Elliott, writes that he "remembers to have seen the original Cross in the garden in the rear of his uncle's residence;" that "it was Father Moran's intention to place it in a niche in the Sacristy wall." Communications with different Priests who succeeded Father Moran failed to disclose any further information as to that Cross. St. John's was the first substantial stone edifice in New Jersey to bear aloft the Cross. To the Catholics of Paterson, however, is due the credit of erecting the first Church in the State to bear the Cross. All honor to the men and women of old St. John's of Paterson, through whose zeal and active faith a Church edifice was erected as early as 1822. The structure was a one-story frame, twenty-five feet by thirty-five, with a seating capacity for fifty persons. In 1829, the foundation of a new edifice in Oliver street was begun. The building was not completed until 1833, and prior to this date St. John's in Newark had a resident Pastor.

CHAPTER XLIV

First Italian Mission in Newark

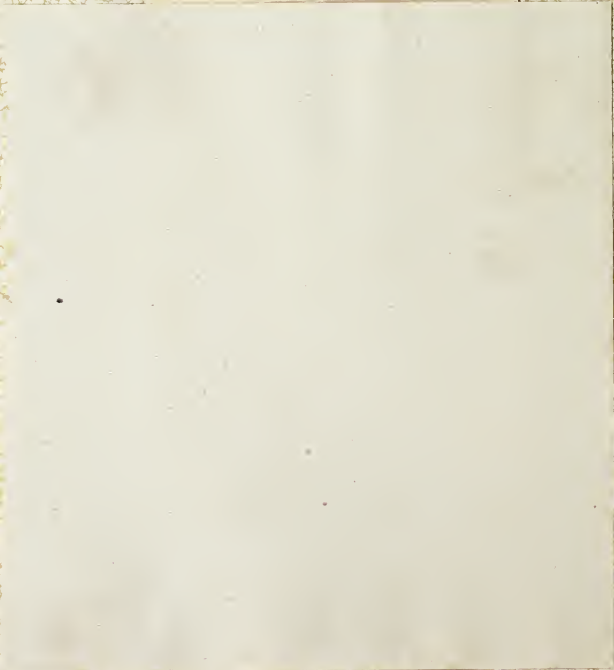
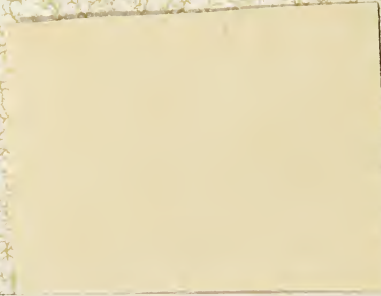
Converting St. John's School Hall in Mulberry street into a temporary Chapel in March, 1882, was a timely measure inaugurated by Bishop Wigger to provide for the spiritual wants of the Italian people. The Rev. Alberigo Vitali, D. D., a zealous young Priest, was placed in charge. He labored earnestly. Referring to the opening of "The Italian Mission in Newark," the Newark correspondent of the *New York Freeman's Journal*, under date of July 2d, 1882, writes: "The Italians are a peculiar people, and the habits and customs of their native land they would transplant in this country; but in time they will learn better. They are not proverbial for generously supporting the Church; and some seem to think that they may at will discharge the Priest whom the Bishop has sent to them and supplant him with another of their own selection. Shortly after the Mission was opened, no less than three Italian Priests were invited by their countrymen to come to Newark. These people would like to own a Church edifice, to do with it as they please, but they, some of them, will hesitate long before undertaking a proper share of the financial burdens." Eighteen years ago there were in the Diocese of Newark between 1,500 and 1,600 Italians, as the author recalls from the Census of the Catholic Church which he compiled

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for the United States Government. What is the Italian population now in the City of Newark? It is over 40,000. Italian Parishes have been established, not only in Newark but elsewhere as the necessities require. In these Parishes there are Parochial Schools. Rev. Father Zuccarelli, Rector of St. Rocco, Rev. Father Brown, Rector of St. Philip Neri, Rev. Father D'Aquila, Rector of Our Lady of Mt. Carmel, and Rev. Joseph Perotti, Rector of St. Lucy's, have placed their schools in charge of the Sisters of Charity and these are the only Italian Parishes in which the Sisters teach. The Italian population is becoming more and more Americanized. Many of them are prosperous business men who are respected by their fellow citizens. It is unfortunate, however, that so many of the men are so lukewarm, indifferent to the practices of their religion, and are seemingly contented to have their wives and daughters do all the praying. Let us hope for better things.



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